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OLD SERIES
VOLUME XLIX

JACKSON, Miss., March 3, 1927

NEW SERIES
VOLUME XXIX, No. 9

The Baptist Record

"THY KINGDOM COME"

There are said to be 11,000 millionaires in the United States, North Dakota being the only state without one.

The Christian Observer of Louisville, Ky., has for 100 years been published by one family, father, son and grandson, bearing the honorable name of Converse.

Editor Cody suggests that if the pastors knew how much the church loved them as expressed in the resolutions passed after their resignations, they would never have resigned.

It is said that Miss Ruth Chen, a Chinese girl, entered Baylor College three years ago unable to speak a word of English, and in this time has done nearly six years of college work.

The Baptist Standard says the total net gain of Southern Methodists last year was 8,403, while that of Southern Baptists was 80,342. The total number of Southern Methodists is 2,610,620, while that of Southern Baptists is 3,575,531.

Brother M. L. Shannon of Pontotoc writes that Mr. Robert Ray, Jr., is finishing his work at Southwestern Seminary in May and ought to be brought back to Mississippi. He is an alumnus of Mississippi College and of Baylor University. It is right to covet the best for Mississippi.

President Coolidge vetoed the farm bill recently passed by Congress. The bill is too intricate for us to pass upon its merits, but it seemed a gesture made to the farmer rather than a practical working plan. Doubtless something better will be worked out later which will help the farmer without violating any sound principles of economics.

The Sylvarena Church, Copiah County, elected two new deacons recently, Brethren E. L. Moore and Carl Hudson, who were ordained last Sunday night. Pastor Barnes invited the editor to assist and to preach morning and evening. It was good to see the evidence of life in this rural church. There is a good Sunday School and two B. Y. P. U.'s and a working Woman's Missionary Society.

A prominent layman in a Baptist church in this state recently gave \$50.00 for a dog, \$100.00 for a gun, and \$50.00 on a building program that involved thousands in his church. A superintendent of a Sunday School in this state recently confessed that he spent 45c a week for smoking tobacco but denied that he was able to take The Courier at 4c per week—interested in Christian education, eh?—Baptist Courier.

"Healing Humanity's Hurt" is an interpretation of the healing ministry of Jesus both during his ministry in Galilee and Judea, and through the agency of Christian hospitals and Christian physicians today. It is a book of 128 pages by Rev. Louis J. Bristow, Superintendent of the Southern Baptist Hospital in New Orleans. It is published by the Sunday School Board. There is a chapter on Divine Healing, one on The Christian Nurse, one on The Christian Doctor and another on The Great Physician. It is an excellent contribution to a rapidly growing department of Christian service.

ATTENTION PLEASE

Are you going to Greenwood to the State Sunday School and B. Y. P. U. Convention March 22-24? I am sure you are for you cannot afford to miss the greatest Religious Convention meeting in our state this year. If so, write now for your identification certificate in order to secure reduced railroad rates. These certificates are now in the Sunday School office in the Baptist Building, Jackson, Miss., and will be mailed to you on request. You will have to get certificate and buy your round trip ticket before you leave home. You can not get reduced rates after you get to the Convention.

J. E. Byrd.

TO PASTORS

If you will simply make the announcement in the church that you will send us the name of any one who wishes to subscribe to The Baptist Record at \$1.00 for six months, we will send to you the pamphlet by J. G. Bowe, "What Baptists Believe, and Why They Believe It", one copy for each name you send in. This is easy. Do it next Sunday for the sake of the cause; and send it to us promptly. We will promptly mail you the pamphlets.

Dr. J. W. Gillon of Winchester, Ky., has been called to Shawnee, Oklahoma, to succeed Dr. J. B. Lawrence in the pastorate of First Church. Like Dr. Lawrence, he is also a Mississippian and alumnus of Mississippi College.

In addition to those already mentioned as suitable prospects for the presidency of the Southern Baptist Convention, The Baptist Messenger suggests Dr. J. D. Sandifer, president of Simmons University, Abilene, Texas. Lots of good folks in the offing.

Dr. Harry Emerson Fosdick seems to be coming around. In an address recently delivered in New York mostly to ministers he plainly and emphatically insisted that our ministry must be to the individual, and not confined to a social gospel. "He reminded his hearers that Christ captured the world by caring for individuals. He organized no committees, fomented no political revolutions, started no reform societies." He said, "We need a renaissance of what our fathers used to know as evangelical preaching". He advocates something like the confessional. But many a pastor has made it a part of his ministry to listen to the story of sin sick souls and give them the healing knowledge of the grace of Christ.

Dr. George Caleb Moore, of the Madison Avenue Baptist Church, is reported in the New York Times as saying: "Dr. Fosdick has not advanced anything new. I think every preacher in the land has heard confessions from his earliest advent into the ministry. That is not Dr. Fosdick's discovery. Charles Spurgeon had a so-called confessional in England before Dr. Fosdick was born. The confessional cannot be adopted by the Protestant faith as an institution because the minister is not empowered to absolve sin. However, as a means of permitting a troubled man to get rid of his worries, an informal confession is of untold value. I hear confessions every day."

Governor Peay of Tennessee has been exceedingly ill with pneumonia. Pastor Powhatan W. James says his life was saved in answer to prayer.

Editor Compere says: "We believe we shall never have an adequate supply of teachers who are both scholarly and sound in the faith till we establish a great Southern Baptist University."

Another synagogue of Satan: The "St. Thomas Church" of Memphis advertised a dance and card party for the benefit of the church—Tickets on sale, etc.

The Presbyterian of the South issued a Centennial Edition on Feb. 16, which is in every way a credit to that great paper. We congratulate our friend, we can hardly say contemporary, on its vigorous age.

Richmond churches put on a city-wide School of Missions Feb. 14-16. There were 144 men in attendance. Similar schools are planned for Louisville, Knoxville, Birmingham, New Orleans, etc. Books are studied in classes and addresses are given illustrated by slides,

Calvary Church in Jackson will on March 27 hold the first service on the ground sometime ago purchased as the site of their new building. This will inaugurate the building enterprise and work will soon begin on their \$250,000 house. It will be on West Capitol Street about three blocks west of their present location.

If those birds (we are not saying what variety of birds) who deny the inspiration of the Bible would give a little time to reading it, instead of reading all the up to date magazines; and a little more time to preaching it, instead of picking up every whangdoodle topic from the newspapers, they would find the proof of its inspiration in its own message, even to the very words used of the Spirit to reveal the will of God.

The new church building of First Church, Asheville, N. C., of which Dr. R. J. Bateman is pastor, will be dedicated March 6th. The sermon will be preached by Dr. E. Y. Mullins. This is the fifth house of worship for this church since its organization in 1829, and consists of the main auditorium seating 2,000, and four units of educational buildings seating 3,000; total cost of building and ground is \$635,000. Dr. Bateman has been here nearly six years and the last two have seen the building begun and completed. This is an important place because of the many visitors who go to Asheville.

Indiana Baptists are said to have adopted the following at their State Convention last October:

"We desire to make it plain to all the world that for us the Bible is the inspired Word of God and the New Testament an infallible guide in matters of faith and practice. It is our firm conviction that immersion is the only form of New Testament baptism and is further one of the requirements for membership in a church. We wish to make it known to all the world that as Indiana Baptists we do not abandon our historic practice of requiring evidence of regeneration and New Testament baptism of persons desiring to become a member of a Baptist church."

Dr. Weston Brewer, once superintendent of Home Board Evangelism, becomes pastor of Buckhead Church, Atlanta.

Jackson County churches nearly doubled their gifts to the denominational program in 1926 over \$25. Somebody's working.

The Christian Index speaks in highest praise of the addresses in Atlanta on Stewardship by Dr. Walter N. Johnson, who is to spend a week in Mississippi April 3-10. Be sure to hear him.

Brother J. H. Gunn is among the Mississippians to be graduated from the Louisville Seminary in May. Everyone of our Mississippi men ought to be brought back home if it is the will of God.

We have had great pleasure in dipping into the new book by Dr. L. R. Scarborough, published by the Sunday School Board, entitled Ten Spiritual Ships. These are vital subjects: Ownership, Sonship, Debtorship, Trusteeship, Guardianship, Ambassadorship, Fellowship, Stewardship, Partnership, Companionship. And he points you to the Scriptures.

Some people have a great deal of respect for the devil, or at least they seem to want to be sure they do not do or say anything to hurt his feelings, and if some fellow does come along that condemns sin he is about as welcome as a case of smallpox. Of course we could not expect anything else when he condemns the sins that the people practice.—S. J. Rhodes.

The Christian Index says of the whiskey crowd: "They got the enforcement of the Eighteenth Amendment safely tucked away in the hands of one Mr. Andrew Mellon of Pittsburgh, a millionaire several times over, and all his life a whiskey man. As secretary of the treasury, he wields the wand that beckons onward the whiskey forces. He has assembled one of the most ineffectual organizations ever known in the annals of time and branded is the national enforcement corps. Millions of dollars have been poured into this organization, which has become the laughing stock of the world. Wherever a man has shown ability and a disposition to break up the whiskey business, he has sooner or later, and usually sooner, been fired. Now and then the federal officers will make a bluster and turn up a few stills, or capture a few cargoes of British rum, but it is such an exception as to be regarded as news when such things happen."

"Mr. Coolidge has not given the prohibition problem any firsthand support. He declines to declare himself on that issue, just as he declines to declare himself on every issue. True, he has expressed his allegiance to the Constitution, with all its amendments, but who hasn't?"

THREE EDITORIAL SUBJECTS

The editor of the Baptist Record, I am sure, will be courteous enough, considerate enough, gracious enough, not to be offended if called upon to write a few editorials on suggested subjects, and this writer will herewith submit three such subjects:

1. "Special Days"—By special days we mean "Mothers Day" and all its kith and kin. Give us the entire list if you will.

2. "Uniform Lessons"—By this we mean the study of the same lesson, at the same time, with all other evangelical denominations, under the direction of an Interdenominational Lesson Committee.

3. "Concered Preaching Services"—By this we mean the efforts made inside our ranks, and outside our ranks, to have all preachers, of all kinds, and at places, and under all conditions, to preach on the same subject, the same day and hour.

Now write on these topics to the full satisfaction of all your brethren every where, and you will show yourself to be a good and great writer among the children of men.

—B. F. Whitten,
Hollandale, Mississippi.

AN EVANGELISTIC CONFERENCE

Some weeks ago Bro. W. E. Lee gave us a write-up of the last meeting of the Convention Board in which he mentioned several things which were left out of the Program for lack of funds. In the list was the Evangelistic Conference. Well, it never did occur to me that the Convention Board should be expected to finance such a conference, however I am very much in favor of such a conference and I move that we pastors have one this summer and pay for it ourselves.

Why should we have an Evangelistic Conference? Because we need it. We meet to discuss plans and programs for everything else except our first business—Evangelism. We need it to rekindle our evangelistic fervor and to get new suggestions and plans for doing this great task. Much good can be gotten both from the platform and from personal association.

Then such a conference will afford a fine opportunity for social fellowship. Somewhere I got something like this, "If we knew one another better we would love one another more". At our Annual Meetings we are so rushed with other matters that there is little time for devotion or fellowship.

Where and when shall we have it? I would suggest Clinton, because of its central location and because of its environment. I suggest the first of June as the time. Summer is the one time for protracted meetings in Mississippi. Many of us have to forego the pleasure and profit of our Encampment or refuse to hold a meeting. A week in June in such a conference will give us the fellowship, the information and the enthusiasm for a great Summers work.

How shall we finance it? In consultation with some of the brethren we have come to the conclusion that we shall use our own men on the program and expect them to donate their services. This will take care of that part of the expense and those who serve will profit in the serving. As to the board and lodging our idea is that we make arrangements for these at Clinton and let each one who comes pay his own way. It won't cost anybody much. It is calculated to do much

I have discussed this matter with Brethren Lovelace and Patterson at Clinton. They are in favor of it, if the brethren over the state want it, and are willing to put themselves into it to make it a success. Others with whom I have conferred are anxious for it.

What is your idea as to a program? Well, it's just an idea, but here it is. For the morning, a devotional, a study of some book on Evangelism, and a sermon such as would be preached at a morning service during a series of meetings. For the afternoon, a song and prayer service, followed by a question box. For the evening, a talk on some phase of Evangelism, followed by an Evangelistic sermon.

Let's have it. What do you say? Drop me a card telling me whether you think it is worth while. Make any suggestions you care to make, and if your replies seem to justify, Brethren Lovelace, Patterson and I will, with all the help we can get, proceed to work out the plans and program.

Praying God to guide us aright in this matter, I am yours for service,

Bryan Simmons, Learned, Miss.

It is said that on account of the pope's protest against women's immodest dress that in Europe many have "church dresses" to conform to the ecclesiastical requirements, and then dress to suit themselves the other days of the week. Jesus said something about certain hypocrites who could perjure themselves with impunity if they swore by the temple, but were bound if they swore by the gold of the temple. And Paul said, "Know ye not that your body is the temple of the Holy Spirit?" The church house is not the temple.

THANK OFFERING FOR HOME MISSIONS

I am asked to say a word concerning the Thank Offering our good women are to make in March to Home Missions, which I the more cheerfully do, because of their forwardness in all kingdom matters. In recent years, I have observed, at close range, the work in nearly all the Southern States and nowhere has anything been found that surpasses the work done by the elect women of the good State of Mississippi.

Several things conspire to make this special Thank Offering to the work of our Home Mission Board large and generous:

1—The need is great, staggering so, the debt being nearly or quite one and a half million dollars, \$100,000 of which, at least, is desired at this special time.

2—It is the first special appeal that has been made, needy as it has been for this great denominational agency.

3—We have more of this world's goods than we have ever had in our lives, spending lavishly on whatever we desire—houses, lands, travel, automobiles, dress, eats, jewelry, perfumery, and even "hair dye".

4—Of the outstanding Baptists of the world, two of them are Mississippians, one of these being none other than our own Dr. B. D. Gray, Secretary of the Home Mission Board, which he has held longer than any man alive has held a similar office.

5—The heroic, great thing, on the part of our Mississippi women, right now, would greatly stimulate and provoke others to undertake great things also.

6—Beyond all, before all and above all, it would greatly please our divine, risen and reigning Lord and Master, for his handmaids, last at the cross, first at the tomb and foremost in every good cause, to show their love and loyalty, in some real, sacrificial giving in this crisis hour, promotive of the marvelous ministry of this great Board, so richly blessed of God in all the good years agone.

Good sisters, gentle women, is this not the time you have come to the kingdom for? Is this not the time of times to do the big thing, the thing most worthwhile and every way worthy of yourselves? Is this not the time, when, over and above everything else, in this good, historic old state, this Baptist state, if you please, there can be readily found to the fore, at least, Five women who will each give.....\$1,000.00?
Five others who will each give.....500.00?
Five others who will each give.....250.00?
Ten women who will each give.....100.00?
Twenty others who will each give.....50.00?
Fifty others who will each give.....25.00?
One hundred who will each give.....10.00?
Five hundred who will each give.....5.00?
One thousand who will each give.....2.50?
Five thousand who will each give.....1.00?

Then will not all the rest, to the last one of you, give something, even the "two mites which make a farthing", leaving not "a dust in the barrel", if need be, in order that the sum total of this special Thank Offering may be worthy of our Lord and the good women putting it over?

Do it, and may He speed you in it! Organize, agonize, epigonize and put it over in a great way, for His glory and the everlasting good of mankind, in this fair Southland and the world.

—W. P. Price.

Dr. E. K. Cox of Gloster has revised his little book on Stewardship and we find it as many others have the most suitable book for the study of that subject we have seen. It is being used in all the Stewardship Institutes now being conducted under the auspices of our State Board and we believe will work a revolution in many lives and be of very great help in promoting the Lord's work. It is being used in other states also with great acceptance.

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Thursday, March 3, 1927

THE BAPTIST RECORD

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Firearms are forbidden carriage through the mails, by a bill recently signed.

Baptists in New Mexico are in a campaign for \$100,000 for Montezuma College.

Dr. Lincoln McCunnell begins his fourth year as pastor of First Church, Oklahoma City, with a plea for a new Education Building.

There were said to be many additions to the church at Itta Bena in a meeting just concluded in which Pastor L. D. Posey was assisted by Dr. E. J. Caswell of Greenwood.

Some Republican Congressmen seem to be afraid Mr. Coolidge will run again as two or three resolutions have been introduced into Congress expressing disapproval of the "third term".

Dr. J. B. Leavell had his annual Bible Conference in First Church, Houston, Texas, Feb. 27 to March 7. Speakers were Dr. J. B. Lawrence and Dr. George W. Leavell, medical missionary to China.

Dr. J. E. Skinner is financial secretary of the campaign to raise \$200,000 to put Union University (Jackson, Tenn.) out of debt. He has begun his soliciting at the University and in the city of Jackson.

If the two leading political parties undertake a straddle on the prohibition question in their next national conventions, either in the men nominated, or in the platforms adopted, it will be a good time for people who believe in prohibition to have a candidate of their own.

Baptist women of Panola County held their rally at Sardis on the 22nd, and were well entertained. Mrs. Fitzgerald of Crenshaw is vice-president; Rev. N. G. Hickman spoke on Stewardship. It is said that 90 per cent of the women in attendance are tithers.

Dr. W. M. Bostick requests the prayers of his Mississippi brethren as he goes to the work of the Home Board Evangelism. His work at Bellevue in Memphis has been greatly blessed during his pastorate. The finest meeting house in the city has been built, the membership tripled. In the past three years 780 have been added to the membership. In six years the budget has advanced from \$16,000 to \$42,000, and the church is on higher ground than at any time in its history.

The Alabama Baptist ably discusses the problem of financing Baptist papers. As possibilities it suggests, (1) dragging on as they do now; (2) endowing the papers; (3) the denomination giving a bonus or paying the deficit in running expenses; (4) denominational advertising; (5) making the state paper the medium of conveying the material now sent out through Home and Foreign Fields and the departmental organs, and paying less for it than these organs now cost the denomination. This last is discussed at length as possibly the best solution for our present difficulties. This is not a problem for the newspaper men simply, but for all our Baptist people.

We published in full last week the communication from Dr. Mullins with reference to the attitude of the Louisville Seminary to the matter of expressing agreement with the McDaniel resolution of the Southern Baptist Convention. This was done because it was fair to present the whole case to our readers, though we doubt if many of them read it because of its great length. The chief point in the article was probably the opinion of the lawyers of the Seminary who thought the signing of any statement by members of the faculty might jeopardize the charter of the Seminary and its property. You may think what you please about that, but it is our opinion that this was a piece of child's play. Would it jeopardize the charter if all the professors signed a statement that they believe in foreign missions, or in fair play or in freedom of conscience?

WHY NOT ENFORCE THE SUNDAY LAWS IN MISSISSIPPI?

By S. J. Rhodes

I have just read in a daily paper a news item from Columbia, S. C., which says that the Governor of that State has determined to see that the Sunday laws shall be enforced. And as I read it I am made to wonder why it is that we in Mississippi cannot have some laws enforced along the same line.

So far as I know there is not a place in the State where any effort is made to enforce the laws concerning Sunday, and these laws are made by our law-makers. Who is to blame if we do not have law-abiding citizens?

I think history will prove that every good law we have ever made has been sponsored by the Christians of the land. If we are responsible for having laws passed, why should we not make some effort to see that they are enforced? I am in favor of passing laws which prohibit the teaching of theories in our tax supported schools which deny the plain teaching of the Word of God as to the creation of man, but if we are going to treat these laws with as much indifference as we do the laws concerning God's Day, why make laws?

Section 1102 of Hemingway's Mississippi Code says it is a violation of the laws to work or cause others to work at any thing except at the regular household duties, excluding a few kinds of work. Section 1103 in dealing with "Sabbath merchants" makes it a violation of the law to sell any thing on Sunday except medicines. Section 1104 in dealing with "Sabbath—Farces, Plays, Games", cuts out all kinds of sports on Sunday. These are all fineable, with fines ranging from \$20 to \$50.

But in the face of all these laws we find that a great number of church members over the state are actually engaged in open violation of these laws, and others who are not in business patronize those who are engaged in the business, and therefore are just as guilty in the sight of God as the fellow who sells.

A few months ago there was a baseball team which was having great crowds on Sunday afternoon at the games they were playing, and this writer went to the sheriff and asked that the Sunday games be stopped. The sheriff notified the players that they must not play any more on Sunday—but did not go in the name of the law but said the Preacher objected. The players said they would pay no attention to what he said but would play the next Sunday. They did play and were arrested and in Justice court they were fined \$1 and cost, and appealed the case to circuit court, and I was told that they were advised by a preacher to appeal. This preacher was not a Baptist. At once a petition was circulated in some parts of the county asking that I withdraw the protest against the violation of this law, and when I received the petition there were the names of Baptist Deacons, Methodist church leaders, and a good number of members of the Masonic fraternity. All these joined hands with the bootleggers and other law violators in asking that they be let alone. I wrote every Baptist and Protestant preacher in the county asking that we get together and try in some way to create sentiment for better observance of the laws. Only one preacher—a Baptist, ever answered my letter, and some of them criticized me for what I had done. One of our law-makers told me that he hoped I would not insist on a strict enforcement of the law, for he was afraid I would cause it to be repealed. The county attorney told me that he thought I was wrong when I insisted that the law be enforced, and he is an official in a Protestant church, and has now announced as a candidate for district attorney.

This condition possibly does not prevail over the state, but there is some condition which causes the majority of our people, and especially our young people to have no respect for the laws of our country. If our officers who are

elected to see that the law is enforced, and sworn to do so cannot be depended upon to enforce them where are we headed for? And if our preachers and other Christians who are the only ones that we can depend on to make our country a better country in which to live, what is to become of our civilization? If we allow cold drink stands, and filling stations, and other kinds of business to run wide open on Sunday, why not allow the farmer to work but his crop on the same day? If we believe in anti-evolution laws which are to protect us from having the teaching of God's word torn down in the public schools, why not remember that the same God who said he made man out of the dust of the earth, also said that the Sabbath day should be a holy day unto him? Are we in favor of training up a band of criminals in our land?

I do not feel that I am in the least qualified to write on this subject, but hope to start some one else to writing on it who is better qualified to write. I trust some body will start something along this line that will cause us to stop and see where we are headed for. I think it would be a fine thing if some of our officials would write on the subject.

Some preachers do not believe that we should have any thing to do or say about law and the observance and enforcement of it, but the great preacher to the Gentiles did believe in it. Read Rom. 13:1-7.

Moss Point, Miss.

NOTICE

Reservations in hotels and homes for Southern Baptist Convention, May 2-9, 1927, Louisville, Kentucky:

	Per Person Per Day
Brown Hotel.....	\$2.50 to \$7.00
Kentucky.....	2.50 to 5.00
Henry Watterson.....	2.50 to 3.50
Kesair.....	2.50 to 3.50
Elks.....	2.50 to 3.50
Seelbach.....	1.50 to 4.00
Tyler.....	2.00 to 3.00
Plaza.....	1.50 to 3.00
Victoria.....	1.50 to 2.00
Louisville.....	1.50 to 2.50

Other hotels at \$1.00 to \$2.50 per day per person.

No single rooms reserved.

All reservations are for two or more persons to the room.

The homes of Louisville will be thrown wide open to Southern Baptists. Entertainment in the homes will be "The Harvard plan", bed and breakfast for \$1.50 per day.

Address all requests for reservations to

—E. F. Estes,
Chairman Hotel and Home Com.
416 West Broadway, Louisville, Ky.

Rev. Otho A. Eure, recently resigned from the Navy, has gone to the Louisville Seminary. In connection with their studies he and Brother E. E. Ballard will operate a printing office to pay expenses. Brother Ballard also has a pastorate near by.

Of course, every Christian has a creed, that is some truths to which his mind has given assent and to which his life is committed. The creed is not always put into writing. Some people may be afraid to write it down for fear they might not have room to wriggle.

A bill has been passed by Congress and signed by the President putting the control of radio stations in the hands of a commission of five to be appointed by the President, with authority to classify radio stations, prescribe the nature of their service, assign wave lengths and station locations, regulate apparatus and prevent interference between stations. After one year initial control will be in the hands of the Secretary of Commerce.

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 BAPTIST BUILDING
 JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
 P. I. LIPSEY, EDITOR

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 October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE DISGUST OF GOD

Every message of the old prophets is a window through which one may look out or down on our own generation. This is true because these men of God grasped the fundamental principle of righteousness and condemned the essential sinfulness of the human race. As you read the first chapter of Isaiah, you see with him the vision which he had of Judah and Jerusalem, and you are impressed with the painful similarity of many things of his time to the conditions of our own age. It may be true that every age reflects something of these same impressions of the prophet, but we can speak only of our own.

Isaiah had a fine opportunity to know, for he lived at the center of things, and saw the sweep of currents, political, social, moral and religious. To him all questions were religious, that is must be determined by their relation to God and his will. He saw his generation from God's point of view and spoke of them and to them as God's mouth-piece. He puts his trumpet to his lips and sounds this blast: Hear, O heavens, and give ear, O earth, for Jehovah hath spoken. It is time to listen to the voice of God, and it will take a trumpet blast to make some people hear.

It is the voice of a broken-hearted Father: "I have nourished and brought up children and they have rebelled". More stupid than the ox, duller than an ass, they seem not to know who feeds and protects them. Isaiah's words, God's words, are a burning indictment: Sinful nation; laden with iniquity; seed of evil doers; children that are corrupted; they have forsaken Jehovah; they have provoked the Holy One to anger.

And then there follows the description of chastisement after chastisement which has been visited upon them without any beneficial results: wounds, bruises, fresh sores, from head to foot; the country is desolate, cities burned, strangers devours the land, and only Jerusalem remaining, as a hedge in a desolate waste. Only the mercy of God preserves even this remnant.

And then the prophet rebukes their formal religious services. They are hollow and hypocritical. "Rulers", and "people" alike are included, the high and the low. He sees them going to the place of worship, but their hearts are not in it. It cannot be said of them as David said of those with whom he had worshiped: "In whose heart are the highways to Zion". Notice the way they come in, a careless crowd, "to trample my courts". Their hurrying feet showed no reverence. They were lavish with their offerings, but without a deep motive of love to God: "To what purpose is the multitude of your sacrifices?" They brought "empty oblations", because there was no depth of desire in their offerings; no sense of their sinfulness and of God's holiness. God is surfeited with their sacrifices: "I am full of the burnt offerings of rams, and the fat of fed beasts. Incense is an abomination with me; the new moons and Sabbaths, the calling of assemblies, I cannot away with! Your appointed

feasts, my soul hateth; I am weary to bear them. When you spread forth your hands in supplication, I will hide mine eyes from you."

Let us stop right here and inquire if there is any reflection of our generation in all this description. Isaiah was a young man at this time and his words cannot be charged up to a grouchy old age. What sort of worship are we having in our churches today? What sort of offering are we making to God? A broken and contrite heart, O God, thou wilt not despise. For thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble and the revive the heart of the contrite ones. To this man will look, even to him that is of a poor and contrite spirit, and trembleth at my word.

Have you heard people sing with flippant lips the solemn hymn, Alas, and did my Savior bleed? Have you heard them rattle the words, Was it for crimes that I had done? Have you heard the song leader whoop 'em up when they got to the chorus, At the cross, at the cross where I first saw the light and the burden of my heart rolled away? Are you surprised that God is sometimes disgusted with our worship? Can we sing in any other way than on our knees or on our faces before God "Jesus keep me near the cross", "In the cross, in the cross, be my glory ever"? Aren't we making a hideous noise in the ears of God many times rather than making melody in our hearts?

Now, these words will not go to those who need them most, but they may come to some of God's children who can help to correct a very bad situation. Have you never stopped yourself in the midst of a song with a shocking sense that you were making a mockery of worship? Have you not felt like apologizing to God in the midst of a prayer for the offensive way you were speaking to him? Oh, who of us knows how to pray as we ought? Should we not wait for his Holy Spirit to teach and lead us? It is no wonder that God sometimes would wipe the whole business of mock worship from his presence.

Don't make the mistake of thinking God is opposed to joyousness in worship. Far from it. But the flowering tree that spreads its limbs and pours its fragrance on the air, must send its roots deep down into the mold of the soil below. And that soul can only be religiously and radiantly happy in the presence of God who has not only stood in truth by Calvary's cross; but who has gone with Jesus to the cross, and has died to sin and self and the world.

WHAT HINDERS AND MARS WORSHIP

The trouble spoken of in the preceding article is not far to seek. This first chapter of Isaiah is self-explanatory. When the Lord says, "When ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear"; he adds the reason for it, "Your hands are full of blood".

It is an old story that needs oft repeating: Behold Jehovah's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God; and your sins have hid his face from you that he will not hear.

How many a preacher has found in his personal dealing with a soul in trouble that it always comes back to one thing, and that is sin, some sin in the heart and life? Alas, how many preachers in dealing faithfully with their own souls have come to discover that some sin, hidden it may be from others, but exposed to the eye of Him with whom we have to do, sin is standing between the soul and the peace and power of God.

If our worship is hollow; our singing and praying and preaching is just making a noise, and getting us nowhere; it is easier to find the cause of trouble than to find out what is the

matter with a Ford car: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well". The worship in some churches is much like the noise in a blacksmith shop. There can be no praise that ascends to God from a heart that is soiled with sin. There can be no offering brought to him which finds acceptance when professed by hands stained with sinful practice. And many a man has had to say, "I am weak this day, though a king, because the sons of Zeruiah are too hard for me".

It is of the mercy of God that he points out to us what it is that hinders. But his mercy goes further than simply pointing out what is in the way. He directs to the removal of it. It is not an impossible task—"Wash you, make you clean, put away the evil of your doings from before mine eyes". And then he softens his voice till its persuasive sweetness enters into our very souls, sinful as they are: "Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Can anything be more reassuring and hope-inspiring? He continues: "If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it". The rest of the chapter is an assurance of restoration: "I will purge away thy dross. I will restore thy judges. Zion shall be redeemed".

Much has been said and written about a revival needed and impending in our day. If a revival comes it will be along the lines indicated in this first chapter of Isaiah. It will be when the reader of these lines and the writer of them have cleaned house before God, and made it possible for our worship to be accepted and our prayers heard. God has not changed, and his righteousness abideth forever. The way of approach to him, acceptance with him and power for him is through genuine repentance toward God and faith in the Lord Jesus Christ.

ON TO GREENWOOD

It is just three weeks now until the Sunday School Convention. Are we making preparation for this great meeting? Are we making our plans to attend? I am speaking primarily to the Elementary Workers of our State. This Convention is being planned with your best good in mind. A great schedule has been worked out for each Department beginning with the Cradle Roll. We are to have such leaders for our conferences as Mrs. Shumate, Mrs. Campbell Yerger, Miss Mattie Leatherwood, Mrs. Creasman and others, the very best we have in the S. B. C. on Elementary S. S. Work. You cannot afford to miss these meetings. Come with your problems, come with your suggestions and let us make this an outstanding Convention.

—Mrs. Ned Rice,
 President, Elementary League.

The First Baptist Church of Holly Springs, Miss., of which Rev. G. C. Sandusky is the Pastor, received additions every Sunday during the month of February.

Our good friend Dr. Pitt of the Religious Herald properly takes Dr. Mimms of Vanderbilt University to task for misinterpreting or misunderstanding Baptist policy and Baptist people in general, and then himself falls into almost as serious an error in referring to the action of Southern Baptists in stating their faith as an effort "to take upon themselves an ever increasing measure of direction over these churches". No, beloved, these remarks of Southern Baptists were not directed to the churches, but rather the desire of the churches to let the world know what they expect of those representatives and institutions that speak for them. You've got that gun pointed in the wrong direction.

Wash you, make you your doings from before evil; learn to do the churches is much with shop. There can go to God from a heart there can be no offering acceptance when profane, sinful practice. And say, "I am weak this the sons of Zeruiah

that he points out us. But his mercy is in removing what is in removal of it. It Wash you, make you our doings from before the softens his voice enters into our very Come now and let Lord: Though your white as snow; son, they shall be

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Mrs. Creasman are in the S. B. C. you cannot afford with your probations and let us ention.

Ned Rice, Country League.

Holly Springs, Husky is the Pas- day during the

Religious Her- s of Vanderbilt preying or mis- l Baptist people s into almost as to the action of their faith as an ever increasing churches". No, n Baptists were rather the de- world know what tives and insti- ve got that gun

Thursday, March 3, 1927

Convention Board Department

R. B. Gunter, Corresponding Secretary

Our State Mission fields are increasing. A recent trip to the Gulf Coast has impressed the writer with the fact that our State Mission fields are multiplying and enlarging. This is very true also in the Delta. Some thought we had caught up with Mission work in the Delta, but now many large plantations which were formerly occupied by negroes, are being divided up into small farms and sold to white people. Others are being occupied by white-tenants who take the place of the negroes. Our Mission problem formerly in the Delta was confined in the main to railroad towns. Now, it extends far back into the country districts.

Another phase of the Mission work is that of meeting the needs of the people in consolidated high school districts. There are about 1,000 consolidated high schools in Mississippi. Many of these schools are not adjacent to churches. Those who attend the schools are feeling that church buildings should be in keeping with the school buildings. They are also demanding that the preachers shall be as well educated as their teachers. All of this means that if we save the Cause we must provide better buildings and furnish better pastors. This is a task for both laymen and preachers to consider. It is time also that our people shall exercise good common sense and see the wisdom of consolidating the churches rather than multiplying the numbers. This course will enable the churches to pay the salaries of the pastors and will also enable them to secure the services of more efficient pastors.

But coming to the Coast situation, one is impressed first with the material progress. The new seawall stretching for a distance of thirty miles on the Coast was built at a tremendous cost. The contract calls for a concrete walk by the side of this wall. In addition there is to be a paved boulevard all the way. One has already been completed back from the wall some distance. The Markham Hotel in Gulfport is a credit to a city many times the size of any in Mississippi. The Edgewater Gulf Hotel, half way between Gulfport and Biloxi, has been built at a cost of \$2,500,000.00. A sub-division surrounds the Hotel and lots are selling for as high as \$6,000.00 apiece back away from the beach. A new station for this Hotel is to be built by the L. & N. Railroad. Streets are laid off and are being paved. This means that many hundreds of new homes will go up within the near future. Before many years there will be a solid city from Gulfport to Biloxi.

North of Biloxi, fronting the Back Bay is a large sub-division on which many elegant homes have already been built. Many more lots have been sold for other homes. A new concrete bridge, electrically operated, connects Biloxi with the territory north of Back Bay of Biloxi and paved roads are extending north and east.

North of Ocean Springs there is a sub-division of 2,500 acres known as Gulf Hills, bought principally by northern capitalists. By means of dredging, the majority of the homes are being built so as to have their own water frontage. This is going to mean thousands and thousands of people within just a few years in this new sub-division.

From the First Church in Gulfport to Long Beach, a distance of four miles, there is no church. But the territory is thickly settled and is now building rapidly. We have a church at Long Beach with a membership of about 150. West of Long Beach, eight miles, is Pass Christian with a population of 3,000 people with no Baptist Church. Some estimate that the population at this time, due to the rapid growth, is 5,000. There are a few Baptist members in Pass Chris-

tian who desire a church organization and a building. What we need is an organization with a pastor who is capable of winning and holding the attention of the many tourists who come to this place year by year. We are making an effort now to organize a church and to hold a revival meeting in Pass Christian under the auspices of the State Mission Board.

North, or a little north west, of Pass Christian, a distance of seven miles, is another sub-division of 1,400 acres which has been purchased by northern people. This sub-division is on St. Louis Bay. The sub-division is known as Pine Hills. The Hotel which has been erected is said to have cost \$1,500,000.00. A more beautiful water front we have never seen than presents itself to this Hotel. Streets are being laid off and the ground surveyed and lots are being sold and houses are being built. It is their purpose to erect 1,000 homes on this sub-division. The houses have to conform to a certain type, or at least shall not cost less than a certain sum. This will be in a sense a city within itself, but in addition to this sub-division and adjacent thereto part of Hancock County will be developed by opening up truck farms. The work is in progress now. The Methodists already have a lot for a church building in this sub-division, said to have been contributed by an interested and wealthy member of the denomination. The writer visited this place in company with Reverend W. C. Hamil, Pastor of Handsboro, and Reverend Gordon, Pastor of the Methodist Churches at Lyman and Pass Christian.

When the Methodist pastor stated that his denomination already had a lot for a church building, we were impressed with the story of a town which grew up overnight. In the morning the first train was pulling in when a Baptist pastor stepped out between the coaches and said to the conductor, "I want to be the first off. We want a Baptist church in this place. I am afraid the Methodist pastor will get ahead of me". The conductor replied, "Man you are too late. The Methodist pastor has been riding on the cow-catcher all the way down."

Now, what should all this progress mean to us? To be absolutely frank, while viewing the developments, we looked beyond that which could be seen with the natural eye to the tremendous needs and opportunities. While many who are making these settlements are rich, yet they are in as much need of the Gospel as those who are poor in this world's goods. It must also be remembered that there is a large host of those who live from hand to mouth adjacent to all of these developments. Furthermore, if we do not prepare to meet this progress with reinforced messages, the evil influences will counteract in a large measure our former efforts in the mission fields. This situation calls first for consecrated men to preach; men who give their time and thought; men who say as Paul, "This one thing I do". This situation calls for the best talent we have, and finally all of this development demands that the contributions to our State Mission work must be largely increased if we meet our opportunity. We must not assume an ascetic attitude towards this material development. We should be as wise in winning these people for Christ and in enlisting them in the service as men in the business world are wise in making it profitable to themselves for the people to come in and make these settlements.

The writer was enabled to see much of this progress through the kindness of Brother J. L. Taylor, member of the First Baptist Church of Gulfport and teacher of the large class of men. It is noticeable that Brother Taylor's class con-

tinues to be large, notwithstanding the fact that from Sunday to Sunday he makes it his purpose to give them the whole truth. It was a joy to be in his class and to have the privilege of preaching to Dr. W. A. McComb's congregation both morning and evening while Dr. McComb was convalescing in the hospital. We were glad to learn that the physician stated that he could return to his home before the close of February.

Those familiar with the State Convention Board work realize some of the difficulties which we have had to meet on the Gulf Coast. Roman Catholicism got the start of us. The Board has assisted all the churches on the Coast. We are glad, however, to report that the First Church at Gulfport, the Grace Memorial at Gulfport, First Church Biloxi, First Church Pascagoula, Ocean Springs Church, Moss Point Church and East Moss Point Church are all self-supporting. The receipts also from these Churches for denominational work are on the increase. So, our efforts have not been in vain. It is believed that the Baptist stock on the Mississippi Coast has increased at least fifty per cent within the past three years. A good substantial home for the pastor will soon be completed in Handsboro, where we now have a half time Church in a rapidly growing section near the Coast.

Some might say, why be so interested in this work? The answer should be that we are under obligation to the lost everywhere; but in addition to this, so many of our people are going to the Coast to visit, if not to live, and unless the religious influences are strong in the places where many people go, the evil influences will have their bearing upon the communities from which the visitors go.

INTERMEDIATE CONFERENCE AT TUPELO, MISS.

As pastor of the First Baptist Church of Tupelo I wish to urge every Pastor and Worker in the Intermediate Department in northeast Mississippi to attend this Conference, which is to be held in the First Baptist Church March 11. Conferences will be held beginning at 3:00 p.m. and 7:00 p.m. We are sure that you will get much good from this conference.

Cordially yours,

—D. I. Purser, Jr.

A SOLILOQUY

(With apologies to Shakespeare)

To pledge or not to pledge; that is the question.
Whether it is nobler in a man
To take the Gospel free and let another foot the
bill,
Or to sign a pledge and help to pay the church
expenses.
To give, to pay—aye, there's the rub—to pay.
When on a free new plan a man may have a sit-
ting free
And take the Gospel, too, as though he paid.
And no one the wiser be, save the finance com-
mittee. Who—

Most honorable men—can keep a secret.
I'll take the Gospel so,
For others do the same, a common rule,
I'm wise; I'll wait, not work;
I'll pray, not pay; and let others foot the bills,
And so with me the Gospel shall indeed be free.

—Exchange.

Pastor H. B. Price welcomed 20 into the church at Hammond, La., resulting from a two weeks meeting in which D. E. Coyle preached.

It is generally understood that our Southern Baptist papers decline to make announcements without charge for evangelists and singers who have open dates. Neither is it news to say that Brother So and So will hold a meeting, nor even that he is in a meeting. Tell us what the Lord has done through you, not what he is going to do.

Some people are never happy unless they are telling you all their troubles. Why deny them this poor pleasure?

Evangelists Kyzar and Canzoneri report nineteen added to the church at Escatawpa, where the church has been without a pastor for a long time. But the church is now awakened and looking for a pastor. The evangelists go next to Richton to be with Brother Low.

Don't imagine that you have rescued religion from the tisks of the wild boars of skepticism by the compromise of giving up its infallibility on other subjects and still holding it authority in morals, for there are many who are already attacking its moral standards.

A man in Georgia recently was held up and went away \$5.00 better off. He was an orphanage superintendent hastening home to make Christmas happy for a house full of children. A speed cop held him up, and when he found out the cause of his hurry, handed him \$5.00 and told him to drive on.

We gave our review copy of "Stories New and Stories Old", by Mrs. H. E. Tralle to a mother to read to her little girl not yet three years old. When the first story was read, the little girl after listening with eyes and ears wide open said, "Read nuder story". That's the best review we can write. The book is published by The American Baptist Publication Society, Philadelphia.

The Baptist of Chicago says that henceforth in Newton Theological Institute there will be "a new emphasis on the importance of the English Bible, an instructor being provided for that purpose; also a chair of missions is planned"; students "will be kept close to the practical side of the pastor's life and work"; and there will be "a thorough tackling of the modern enemies of the evangelical faith". This is good news from Newton.

Italy's refusal to participate in a conference for reduction of naval armaments, made recently by President Coolidge was based on three grounds. It was said that it was useless to limit naval armaments without including the army and the air forces. Again, that it was not proper for a few nations to limit their armaments and let others go as far as they pleased. Third, that Italy's peculiar geographical position made it inexpedient for them to limit their defenses.

Already names are being suggested for the presidency of the Southern Baptist Convention at its Louisville meeting in May. We have seen the names of J. R. Hobbs of Birmingham, Dr. Mell of Georgia, Dr. McGlothlin of South Carolina and possibly others. What's the matter with Dr. A. U. Boone of Memphis? He seems to be able to hold his own for 27 years in one of the biggest pastorate in the South, and as president of the Tennessee Convention. There is no more level headed man among us. There is no need nor room for politics in our Convention work, but there is no harm in getting a good name out in the open.

In line with the new trend toward Chinese leadership in China, Shanghai Baptist College has chosen Prof. F. W. Lee, a Chinaman, for vice-president. Mr. Lee was born in New York. His father was a wealthy and influential leader among the Chinese of that city and known as "the mayor of Chinatown." Mr. Lee received a thorough education and was trained for the law. Against strong opposition from his family and the risk of disinheritance he became a Christian, entered the Baptist ministry and served as pastor of Chinese churches in Canton and Chicago. He has a thorough theological training and exceptional qualities of leadership. After he became twenty-one years of age he renounced his American citizenship, gave his whole-hearted allegiance to the Chinese government and is an ardent Chinese patriot. For these reasons he is thoroughly acceptable to the Chinese, and his

selection for this place of responsibility will aid in making the transition of the college to full Chinese control natural and easy.—The Baptist.

THE FAITH OF THE BAPTISTS

By Prof. A. T. Robertson, Louisville, Ky.

The Lambeth Conference in 1920 issued "An Appel to All Christian People" for re-union on the basis of "the historic episcopate". The British waited for all conversation and discussion to be over before they made a formal reply. But on May 4, 1926, the Assembly of the Baptist Union of Great Britain and Ireland unanimously adopted resolutions declining to accept the overtures for organic union in a paper of great power on the ground that the Lord Jesus is "the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Scriptures". Hence it is argued that union of church and state violates that headship of Christ and the right of liberty for all to interpret Christ's will. The immersion of believers only also stands in the way of organic union. It is denied that "the historic episcopate" can confer any spiritual or ecclesiastical powers to Baptist ministers. This reply is courteous and courageous and worthy of the Baptist conscience for which the British have shown so many noble examples.

Along with this reply there appear other papers of great merit, addresses delivered at the Leeds Assembly. Rev. Gilbert Laws discussed ably and lucidly "Vital Forces of the Baptist Movement". It rings true all through, a noble exposition of the Baptist Faith. "Around the ordinances you can teach all the Gospel, and, except you do violence to them, you cannot teach from them anything else."

Rev. A. C. Underwood, D.D., Principal of Rawdon College, discusses "Conversion and Baptism". Dr. Underwood contends, as all Baptists do, on conversion before baptism as against both infant baptism and baptismal remission. He is specially anxious that Baptists shall not "take the Zwinglian line and say that it is a mere symbol—a rite and nothing more". He opposes strongly the notion that it is a magical rite, but he is not wholly careful of his language when he says: "We have degraded the sacrament of baptism into a mere sign and symbol; denied the New Testament doctrine that Baptism is a means of grace to believers and so laid ourselves open to the charge of being mere ritualists." Of course, Principal Underwood does not mean to say that baptism is a means of saving grace, but only that grace and blessing come to the believer who undergoes baptism in obedience to his Lord. This all Baptists know to be true. But he fails to follow Paul in the wonderful picture of baptism as shown in Romans 6:1-5 and Colossians 2:12. Baptism is not a mere ritual, but the immersion of the believer sets forth, as Paul graphically describes the death, burial and resurrection of Jesus, the sinner's death to sin, burial to the old life, and rising to the new life in Christ, as well as the promise of the resurrection of the believer and lost. It is a failure to state the fulness of Paul's idea here that mars Dr. Underwood's otherwise most excellent discussion.

Rev. W. W. B. Emery speaks on "Fellowship and the Table of the Lord". He rightly notes that the Lord's Supper is more than a memorial of the Lord's death. It is also a "fellowship" with the Lord and with the saints as Paul shows in 1 Cor. 10:17. He quotes, as most preachers do, the Textus Receptus in 1 Cor. 11:24: "This is my body which is broken for you". But the word for "broken" is not in the oldest and best documents and is not genuine. The body of Jesus was "given" for us, but not "broken" (John 19:33). But it is a splendid address and nobly expressed.

Rev. J. O. Hagger, B.D., spoke on "Discipleship and Its Implications". It is a noble appeal for fellowship with the living Lord, for following the Living Lord, for friendship with the Living Lord.

The closing address was that of Dr. J. H.

Rushbrooke, Commissioner of British Baptists to the continent of Europe, European Secretary of the Baptist World Alliance, and President of the Baptist Union of Great Britain and Ireland. It is his Presidential address and the theme is "Protestant of the Protestants, the Baptist Churches, Their Progress, and Their Spiritual Principle". Dr. Rushbrooke is known to Baptists all over the world, known and honored everywhere. He is not claiming that Baptists are historically of Protestant origin, but simply that Baptists go farther than any Protestants in their proclamation of spiritual liberty in Christ. He makes a magnificent survey of the fight that British Baptists have made for Baptist principles which have spread all over the world as he shows the strategic position that Baptists occupy today in Europe and the consequent responsibility on them. He rejoices in the great host of Baptists in the world that far outnumber the adherents of the Church of England. He makes a noble plea for loyalty and for zeal. "Baptismal regeneration is to us a doctrine as perilous as it is unscriptural. The paradox of our denominational life is that by means of a rite we offer decisive testimony against ritualism. In its very form the ordinance expresses the believer's reverence for the sole authority of Christ. The symbolism of immersion guards and proclaims great evangelical truths and experiences; the saving significance of the death, burial, and resurrection of the Lord Jesus, the new life which is the common life of members of the Body of Christ". One shilling is the price of this splendid little book of 91 pages, the Kingsgate Press, 4 Southampton Row, London, England.

FEED THE PACKHORSE

Foreign Missions, Home Missions, Christian Education, Orphanages, Hospitals are all hungry for support.

Stewardship will feed Foreign Missions.
Stewardship will feed Home Missions.
Stewardship will feed State Missions.

Stewardship will feed our Christian Schools.
Stewardship will feed the children in our Orphanages.

Stewardship will feed our Hospitals.
Stewardship will feed the old Ministers.
Stewardship will support our local Churches.
Stewardship will build new Church buildings.
But who is caring for Stewardship itself? It is left out in the cold. Just take it in, warm it up, feed it.

Give Stewardship a chance to live. Let it grow. Support its growth in our people. Don't freeze it. Don't starve it.

Don't care for it for the sake of other things. Just care for it a little while for its own sake, for the sake of the Stewards themselves.

When we begin to carry the expenses of teaching and applying the principles of Stewardship, everything else will be carried along with it. It is a packhorse for all of our causes. Pack on the whole load, and feed the horse.—THE NEXT STEP.

FINANCIAL FACTS

Money talks—what does it say about you?
What a man does with his money determines what his money is doing to him.

"It is God that giveth thee power to get wealth." Deut. 8:18.

"Personal" consecration should spell "purse-and-all" consecration.

If Christ is not Lord of the purse, He is not Lord of the person.

Get all you can, save all you can, give all you can.

"Thou fool—so is he that layeth up treasure for himself, and is not rich toward God." Luke 12:20-21.

Does your CHURCH ENVELOPE go to CHURCH EVERY SUNDAY? The Bible says, "UPON THE FIRST DAY OF THE WEEK let every one of you lay by him in store as God hath prospered him," and also "Bring ye all the tithe into the STOREHOUSE." (Christian Index.)

Thursday, March 3, 1927

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About 70 people are said to be killed every day
in this country by automobiles.

Pastor O. O. Green of Hazlehurst says they
expect to have the dedication service of their new
church the first Sunday in April.

It is said a campaign has been launched for
\$1,000,000 for Newton Theological Institute, which
for five years had had an annual deficit of \$25,000.

Arkansas has passed an income tax law. Mis-
sissippians have had a similar law in operation
for two years, and it is certainly one of the most
equitable ways of distributing the burden of
supporting the state government.

Associated Press reports tell of finding skele-
tons and many evidences of a race antedating
Indian occupation in northwest Georgia. Woven
fabrics, pottery and copper plates are included
in this find made in certain mounds.

Up to the last report in The Religious Herald
555 churches in Virginia had reported a canvass
made to secure subscriptions to the 1927 pro-
gram; and 605 had not reported. A little over
half of the objective of \$1,015,500 had been sub-
scribed.

The notorious Mr. Mencken has been traveling
in North Carolina lately and according to the
Word and Way has much to say in praise of
President Poteat of Wake Forest College, because
of his championship of Evolution. We doubt if
even Dr. Poteat will greatly appreciate praise
from Mencken.

We are sorry to learn that Pastor John H.
Buchanan has resigned at First Church, Meridian,
and will return to his former pastorate at Paris,
Tenn. He believes that he made a mistake in
coming to Meridian and that it is the will of God
for him to return to Tennessee. He has our
heartiest wish for the favor of God upon his
work.

Have just read with much pleasure a new book
by Dr. George E. Zellers on Reason and Evolution,
published by John C. Winston of Philadelphia.
He attacks evolutionists at their weakest
spot, namely, reason. They can beat a kangaroo
jumping at conclusions, and Dr. Zellers points
out the fallacies of their arguments and the con-
tradictions of the various schools. It is well
worth reading.

There is apparently no difference of opinion
among thoughtful Christians as to the fact that
church discipline is sadly in eclipse and greatly
in need of being revived. But strange to say
when some pastor or church begins the work of
obeying the scriptures in this matter, there are
other preachers and churches who find fault with
it, or with the way it is done. Is this fault find-
ing a poor effort at self justification in failing to
do what conscience and the Bible demand should
be done?

"The Life Beautiful" by Rosalie Mills Appleby,
is being read by many people all over the South,
because it is a well written book by one who
has experienced deeply and knows how to utilize
experience in helping others. Mississippians will
be and are greatly interested in it because it was
written by a Mississippi woman who grew up
among us and then gave her life to missionary
work in Brazil. It is one of the many good books
recently issued by the Sunday School Board of
Nashville.

THE STING

To some there is a sting in having to give to
any cause. Pastor B. G. Field says, Tithing
means the removing of the sting of giving. Until
I became a tither, I confess to you, my friends,
that my giving was difficult; that my giving
seemed to cost me a great deal. But, when I
discovered in God Almighty's Word my duty as
a steward and consistently began to tithe it re-
moved the sting of giving, and gave a joy that
no mortal tongue can describe."

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

TIME FOR ACTION

Mississippi Baptists have been thinking in
terms of Christian Stewardship, and seeking to
place in their churches a sane, practical, scriptural
financial system for the past several years.
Sometime before the 75 Million Campaign was
launched they were thinking and working toward
the goal of a better financial system, that the
Kingdom of God might be carried forward in a
more effective way. They have made progress
in this direction. There is abundant room for
greater progress, and need that they carry for-
ward to completion what they have so well be-
gun. No one who knows the condition of 50%
of our churches will question this. It is an ap-
palling and tragic fact that more than half of
our churches are doing practically nothing for
the advancement of Christ's cause. These
churches should be brought to see the importance
of their having a part in every cause fostered
by the Cooperative Program.

The time for action toward this end has ar-
rived. During the month of March and the first
half of April the claims of Christian Stewardship
and the necessity of applied Stewardship through
the Unified Budget will be brought to the atten-
tion of all the churches. The Stewardship In-
stitutes have been planned for every association.
Some associations are not only planning for one
central institute, but have manifested their in-
terest by planning several central schools, where-
by they hope to reach every church with the
Stewardship message. It will be seen that by
this arrangement every church will have the op-
portunity and advantage of attending one, or
more, of the Stewardship Institutes.

I can think of no better way for all of our
churches to carry forward toward completion the
Budget system of finance than through the Stew-
ardship Institutes. We should endeavor through
these to bring our people to a recognition of the
primacy of the Budget. In this connection I call
your attention to an appeal from all of our
Southern Baptist State Secretaries in their re-
cent annual meeting in New Orleans. They took
an inventory of the progress made in recent
months of the Budget plan in denominational
finances. They found that in every state the
Budget system is growing in favor; that it is
seldom that a church which has once tried the
Budget ever abandons it, stating that this prob-
ably never happens where the Budget is properly
installed and faithfully prosecuted.

In further discussing this matter they said:
"It is our decided conviction that the Budget is
the only safe, equitable, constructive and perma-
nent means of financing our denominational
causes. Any other plan is lopsided, haphazard
and unsatisfactory, and contributes to confusion.
The Budget plan of weekly giving to all our work
possesses one element that especially appeals to
Baptists—it is scriptural. Weekly giving after
the manner prescribed by Paul in I Corinthians
16:2, becomes a part of our worship, and, therefore,
a pleasure, whereas the old high pressure
collections were too much a form of punishment
for duty deferred.

When once our churches everywhere adopt the
Budget system, and our people contribute to it
weekly, as the Lord shall prosper them, there will
be ample money in the Lord's storehouse for all
the Lord's work.

Therefore, in the beginning of the good year
1927, we most earnestly appeal to our Baptist
brotherhood in every state within the bounds of
the Southern Baptist Convention to give this
great cause its hearty and sustained support.
If, after the Budget plan of finances has demon-

strated its workableness and has made such re-
markable progress in such a short period of time,
it should be sidetracked, or neglected, or made
secondary to some temporary or independent ap-
peal, the consequences would be tragic. We would
lose all that we have gained. We do not con-
template this eventuality, but we solemnly warn
our people against the possibility of anything of
the kind. Our Southern Baptist Convention, each
of our State Conventions, and practically every
association in each state has gone on record as
favoring the Budget plan as our denominational
policy. It is manifestly the will and wish of our
people as expressed through their duly consti-
tuted conventions.

If we are believers in Christian missions, in
Christian education, in Christian benevolences
and in all or any phase of our great Kingdom
program, then let us all unitedly work at the
Budget, today, tomorrow and all through the
year, and then next year, and then on and on,
until our great world task is finished."

Our State Secretaries have offered this timely
suggestion, and we believe they have expressed
the conviction of every right thinking Baptist.
It would be the acme of folly for us to even think
of abandoning a system of finance which has
wrought such marvelous transformation in our
denominational life. The hour has arrived when
every Baptist and every church within the bounds
of our Convention should make the most of this
plan in financing every Kingdom interest.

As we face the period for the Stewardship In-
stitutes we are wondering what will be the atti-
tude of our people toward them. Will they take
them seriously enough to be willing to make any
necessary sacrifice for their success? We are
conscious of the fact while we are writing this
article that there will be many calls and duties
which shall come to our people during this time,
but let us remember that the Kingdom is to re-
ceive our first attention. If we would receive the
larger blessings, which God has in store for us,
let us come forward in answer to this call with
the very best that is in us. This is no time to
play at the job which is ours. We must either
go forward, or backward. Life is not static, but
dynamic. We cannot stand still. We must choose
between a forward step, advancing the front lines,
or we shall to the everlasting shame and reproach
of Christ's cause retrograde.

With all my soul I call upon every pastor,
church and church member, who may be con-
nected in any way with our denominational work,
to put their very best and most consecrated ef-
fort into the Stewardship Institutes. Make them
the means of harnessing every latent and unused
power that is going to waste in our churches. Let
us remember that we must give an account of
this opportunity; that everyone of us must give
an account of himself to God. What will we do
about it?

HOW ABOUT THIS?

To date we have had word from eighteen as-
sociations which have consented to put on the
Stewardship Institutes. They are as follows:

Lebanon	Kemper
Monroe	Jones
Panola	Pike
Scott	Marshall
Carroll	Sunflower
Copiah	Jackson
Simpson	Yalobusha
Jeff Davis	Tippah
Zion	Neshoba

There have been planned in these associations
thirty-four schools. Let all other associations
take note and write us concerning this matter.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. JOHN W. BROWN, 3rd Vice-President, Tupelo
 MRS. E. R. SIMMONS, 4th Vice-President, Meridian
 MRS. E. N. PACK, 5th Vice-President, Hattiesburg
 MRS. I. L. TOLER, 6th Vice-President, Gloster

MRS. P. H. VIRDEN, 1st District, Canton
 MRS. NELL RICE, 2nd District, Charleston

MISS M. M. LACKKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKKEY, Editor W. M. U. Page, Jackson
 MRS. M. M. LACKKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. C. LONGEST, 3rd District, University
 MRS. W. H. VAN LANDINGHAM, 4th District, West Point

MRS. W. J. PACK, 5th District, Laurel
 MRS. J. A. TAYLOR, 6th District, Brookhaven

Our State W. M. U. Convention will convene in Meridian First Church in just one month. We trust the sisters all over the State are making preparations to attend this meeting. It is not too early to consider delegates, and we may add, visitors as well. You will note on this page just how many delegates each W. M. U. may send. Sisters, let as many of us as possibly can prepare to go—and let us go praying for a great meeting.

All delegates and visitors to the Convention in Meridian will please send their names to Mrs. E. R. Simmons, 1609 16th Ave., Meridian. Our Mrs. Simmons will see that a home is provided for each of us. And it will save her and her committee a great deal of trouble if we will send in our names as early as possible.

REPRESENTATION: "The Annual Convention of the W. M. U. shall be composed of the officers of the union, the members of the executive board, associational superintendents, young people's leaders, the president of each W. M. S., and three additional representatives from each society, and one representative from each Y. W. A., and leaders of G. A., R. A., and Sunbeam Bands."

It is pleasing to note the numerous calls for the March Week of Prayer literature. How we are praying that every organization in the State will observe this week. The programs have all been sent out and we trust each society finds itself well-provided with literature by this time. Please note the date—March 21-25.

We are so pleased at the numerous calls that are coming in for Alabaster boxes. Our supply at present is exhausted, but we will soon have in plenty. Every order will be filled as promptly as possible. Sure they are a great aid to our women and young people.

Our dear Mrs. Bose, the "Little Mother" of the Training School, is going through deep waters just now. Her precious sister was called Home last week. To her and to her family all Mississippi Societies and Auxiliaries extend deep sympathy.

WHAT CAN BE DONE?

Una Roberts Lawrence, Mission Study Editor,
 Home Mission Board

Last March there was held in Atlanta a meeting that showed the way to a better observance of our Week of Prayer for W. M. U. for those societies in cities and towns where there is more than one society. At the call of Dr. Gray women from all the societies in the city of Atlanta came together for one morning at First Baptist Church and talked over the ways and means for obtaining the most complete enlistment of their members in the Home Mission Week of Prayer that was to occur within two weeks. The testimony of these women taken after the Week of Prayer leads one to believe that such a meeting of counseling and planning for those special seasons of prayer and gifts was exceedingly worth while and would be profitable each year.

Briefly stated the purpose of such a meeting is

threefold:

1. The stirring of interest in every society within reach of the meeting, that no society might neglect proper preparation for the Week of Prayer, made in time for it to be most effective.
2. The interchange of ideas concerning the best way in which to plan for the program, and the passing on of specially successful plans previously used, that program committees may have the advantage of each other's experiences.
3. Such a presentation of the need of the Board that every woman will return to her society determined not only to do her best in prayer and gifts, but to stir other women to do likewise.

To carry out this purpose the meeting could be in three well defined parts:

1. Devotional message of spiritual power that would arouse a sense of deep responsibility.
2. Round table discussion of program plans led by an Associational Officer, perhaps, or President of the City W. M. U. if there is one.
3. A stirring address on Home Missions by the best speaker available.

There are many ways in which to put on such a Preparation Meeting. If there is a City W. M. U. it could foster the Rally, or the Associational Superintendent could do it, or some one Society might invite the other societies to be its guests for a counsel meeting preparatory to the Week of Prayer. It might be a meeting open to all the women of all the societies, or the attendance limited to the officers of the societies or even more limited to the program committees of the societies. It can be held wherever there are as many as two societies near enough to get together for two hours whether that be in city, town or country.

To be most effective it should be held perhaps four weeks in advance of the Week of Prayer, that the program committees might have time to work out the helpful suggestions gathered in the meeting.

The Home Mission Board will gladly send to anyone leaflets and tracts that present the present dire need of the missionary work of Southern Baptists in the Homeland. For use in such a meeting, lists of plays and pageants may be had from W. M. U. Literature Department and many very interesting and attractive leaflets costing only a few cents. It would be well to have at least one copy of all this literature available for use in programs on a table for inspection by the program committees of the societies.

At the Midwinter Meeting of the Executive Board of Southern Woman's Missionary Union this plan for a Preparation Meeting for the March Week of Prayer was most heartily endorsed and reports have already come in of several groups of societies who are planning for it. If the proverb be true "in counsel there is strength" let us hope that there shall be such wise counsel among our societies in February and early in March that the whole strength of Woman's Missionary Union shall be brought up to the help of the sorely distressed Board.

Associational Rally in Lawrence County

The W. M. U. Associational Rally held at the Baptist church in Monticello on Saturday, Jan. 22nd, with the local Baptist Missionary society

as hostess society was well attended and was a meeting of much interest.

Representatives from the following churches of Lawrence County were present: Oakvale, Arm, Calvary at Silver Creek, New Hebron, Monticello, Vanilla and Providence.

Mrs. T. C. McCullough, Superintendent, presided over the meeting and announced the day's program.

The morning devotional was conducted by Miss Gertie O'Mara, formerly Associational Superintendent, who brought a message stressing "Prayer" in our daily lives. Cordial words of welcome were given by Mrs. W. C. Cannon of the Monticello society.

The purpose of the meeting was given in an effective way by Mrs. McCullough, who was followed by Miss O'Mara in a talk on "Every Member's Part in Realizing This Purpose."

In answer to the roll call of Zone Leaders there was a splendid response from leaders present who gave reports of work accomplished or planned for the future.

A vocal duet, "God's Way Is Best", was sung by Mesdames L. H. Jones and W. E. Driver of the Monticello Society.

Miss Fannie Taylor, the beloved State Young People's Leader, made an inspiring address, using the letters of the word "LOYAL" to emphasize definite points of W. M. U. work.

During the noon hour a bountiful and delicious lunch was served in the Masonic Hall by members of the Monticello society to more than fifty who were present.

Rev. W. O. Carter, the new pastor of Calvary church at Silver Creek, conducted the afternoon devotional, giving emphasis to "Faithfulness".

The following Departmental Leaders each brought splendid messages on their phases of the work:

Mrs. Leon Tyrone—Mission Study.

Mrs. M. E. Fleming—Stewardship.

Miss Willie Mikell—Personal Service.

Mrs. W. S. Landrum—Young People's Work.

The Girls' Auxiliary of Monticello sang a chorus, "Others".

Mrs. I. L. Toler, Vice-President of the District, was an honored visitor and brought an interesting message on "The Ministry of Women".

A lovely bouquet of flowers used to beautify the church for this meeting was sent to Miss Margaret Lackey and to Mrs. Keithley, who were ill at the time.

After a short discussion of future plans, the meeting was dismissed with a prayer led by Mrs. Toler.

—Mrs. A. C. Brinson,
 Associational Secretary.

In a popular religious paper we find the heading of an article, What Young People Think. There are lots of school teachers and parents who will be glad to know that some under their care have started thinking.

Prof. Wirt A. Scott is Superintendent of the State School for the Deaf and Dumb, in Jackson. The recent Hinds County Grand Jury reported:

"We also investigated the Deaf and Dumb Institute and we especially compliment the efficient manner in which this institution is conducted."

Thursday, March 3, 1927

THE BAPTIST RECORD

Mississippi
Sunday School and**B. Y. P. U. Convention**GREENWOOD, MISSISSIPPI
MARCH 22-24, 1927**Fourteenth Annual
Session**DR. JOHN L. HILL
Inspirational SpeakerDR. D. M. NELSON, President
MR. ROBERT GANDY, Secretary**Tuesday Evening, March 22**

7:00—Song Service.....	Prof. B. B. McKinney
7:20—Devotional.....	Dr. Roland Q. Leavell
7:40—Welcome Address.....	Dr. E. J. Caswell
7:50—Response.....	
8:00—Special Music.....	
8:05—President's Address.....	Dr. D. M. Nelson
8:35—Appointment of Committees and Announcements.....	
8:40—Address.....	Dr. John L. Hill

Wednesday Morning, March 23

8:30-9:45—Conferences.....	
(a) Sunday School Administration.....	Dr. L. G. Cleverdon

(b) Young People and Adults.....	Mr. Wm. P. Phillips
(c) Intermediate.....	Miss Mary Alice Biby
(d) Junior.....	Mrs. Myrtle Creasman
(e) Primary.....	Miss Mattie Leatherwood
(f) Beginners.....	Mrs. Campbell Yerger
(g) Cradle Roll.....	Mrs. Aurora Shumate
(h) D. V. B. S.....	Mr. E. C. Williams

B. Y. P. U.

(a) General Officers— Seniors and Adults.....	Mr. Auber J. Wilds
(b) Junior and Intermediate Leaders.....	Miss Cecelia Durscherl
(c) Intermediates.....	Miss Sallie Paine Morgan
(d) Juniors.....	Mrs. Auber J. Wilds

Wednesday Morning—Joint Session

9:50—Song Service.....	Prof. B. B. McKinney
General Theme: A Properly Related Sunday School.....	

10:15—Proper Relation Between Sunday School and Home.....	Rev. E. K. Cox
10:35—Proper Relation Between Sunday School and Preaching Service.....	Dr. B. H. Lovelace

10:55—Song.....	
11:00—Sunday School Properly Caring for the "Teen Age".....	Miss Mary Alice Biby

11:30—Address.....	Dr. John L. Hill
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Wednesday Afternoon—Joint Session

1:30—Song Service.....	Prof. B. B. McKinney
Properly Related Sunday School, continued.....	

1:45—Proper Relation Between Sunday School and the Evangelistic Program of the Church.....	Mr. Wyatt R. Hunter
2:05—Proper Relation of Sunday School to the Church's Financial Program.....	Mr. E. C. Williams

2:25—Song.....	
2:30—Proper Relation of Organized Classes and Departments to the Entire School.....	Mr. Wm. P. Phillips

3:00—Special Music.....	
3:05—Bible Study—A Fruit of a Properly Related School.....	Miss Edna Earl Mitchell

3:25—The Proper Vision for Junior Work- ers.....	Mrs. Myrtle Creasman
3:45—A Proper Administration.....	Dr. L. G. Cleverdon

Wednesday Evening, March 23

7:15—Song Service.....	Prof. B. B. McKinney
8:00—Address, "The Anglo-Chinese Prob- lem Today".....	Dr. Geo. W. Leavell

Thursday Morning, March 24

8:30-9:45—Conferences.....	
All conferences as on previous day	

9:50—Song Service.....	Orchestra
10:20—Presentation of 1927 B. Y. P. U. Calendar	

- January—Mr. Chas. R. Gartin
- February—Miss Beatrice Glass
- March—Mr. Horace Boyd
- April—Announcement!
- May—Mr. Ewell Miles
- June—Introduction of District B. Y. P. U. Presidents
- July—Mr. A. W. Talbert
- August—Greenwood B. Y. P. U.
- September—Mrs. W. G. Griffis
- October—Miss Margie Thomason

November—Coffeeville B. Y. P. U.	
December—Miss Lydia Lowrey	
11:20—Music	Dr. Geo. W. Leavell
11:30—My Experiences in China	
12:30—B. Y. P. U. Banquet	

Thursday Afternoon—Joint Session

1:45—Music	
2:00—The Business of the B. Y. P. U.	Rev. J. M. Metts

2:15—Finding Your Place in God's Plan	Rev. C. S. Henderson
2:30—A Class in Poster Making	Miss Verda Von Hagen

2:55—Special Music	
3:00—A Word in Behalf of "Miss Mage- Zine".....	Miss Mary Frances Johnson

3:05—A Weekly Meeting vs. A Weekly Meeting.....	Mrs. D. A. McCall
3:20—A Message from the State Board.....	Pres. R. A. Kimbrough

3:35—College Chatter—Representative from each college	
3:50—Awarding of Banners	

4:00—Business Session	
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Thursday Evening, March 24

7:15—Inspirational Song Service	Prof. B. B. McKinney
8:00—The Consecration of a Life to His Service.....	Dr. Geo. W. Leavell

MISCELLANEOUS

Don't fail to attend the conferences each day. Your greatest service to your home church will come from these conferences.

We are giving a NEW BANNER this year, a MILEAGE banner. It will be given to the church (out of Greenwood) that travels the largest number of miles to the Convention. Example—If your church is 100 miles from Greenwood and you have (10) ten representatives at the Convention, they will travel 1,000 miles there and 1,000 miles back, so your mileage will be 2,000. WHO GETS THE BANNER?

Special Music will be furnished by Mississippi Woman's College and Blue Mountain College.

"Always keep your face toward the rising sun and the shadows will all fall behind you."

Remember the B. Y. P. U. Banquet Thursday NOON.

Let the delegates wear GREEN AND WHITE ribbon streamers.

Our Visiting Speakers and Leaders:

Dr. John L. Hill, Nashville, Tenn.

Dr. George W. Leavell, China

Prof. B. B. McKinney, Southwestern Seminary, Fort

Worth, Texas

Miss Mary Alice Biby, Nashville, Tenn.

Mrs. Myrtle Creasman, Chattanooga, Tenn.

Miss Mattie Leatherwood, Louisville, Ky.

Mrs. Aurora Shumate, Nashville, Tenn.

Dr. L. G. Cleverdon, New Orleans, La.

Mr. William P. Phillips, Nashville, Tenn.

Mrs. Campbell Yerger, Memphis, Tenn.

The Woods' Orchestra, Monticello, Ark.

Don't forget to bring a good sharp pencil along with your note book. You will want to carry the Convention back with you.

IMPORTANT—Reduced rates to the Convention will be had on the Identification certificate plan. You must secure certificate and buy a round-trip ticket before you leave your home. Cannot get reduced rates after getting to the Convention. Write J. E. Byrd, c/o Baptist Building, Jackson, Miss., for certificates.

Tune

Everybody Ought To Love Jesus.

Everybody ought to go to Greenwood,

Greenwood, Greenwood;

Be there on time

For it's good from the start,

Everybody ought to Greenwood.

Meridian B. Y. P. U.'s**Eighth Avenue Gets Two Banners**

The Eighth Avenue Senior Baptist Young People's Union with a record of 100 per cent, won the Bible reading banner and with an average of 94 per cent was awarded the efficiency banner at the City B. Y. P. U. meeting in the First Baptist Church Monday evening. The First Church Seniors took the attendance banner with a per cent of 91.

The next meeting will be at the First Baptist Church the first Sunday in March with the Poplar Springs Seniors in charge of the program. The following program was rendered:

Song, America, Union; devotionals, Rev. C. B. Hall, educational secretary, First Church; roll call, minutes, business; "The Three-fold Nature of Man Met by the B. Y. P. U.", King Jamison; "Loyalty to Christ", Union; "Man's Spiritual Nature as Met by the B. Y. P. U.", Mr. Helm; vocal solo, Mrs. Hobson Clary, accompanied by Miss Dolores Bolton; "Man's Educational Nature as Met by the B. Y. P. U.", Mrs. King Jamison; tabloid program, Miss Helen Lee in tabloid; Mrs.

Clary, and Miss Bolton vocalists, Miss Augusta Covington, accompanist; instrumental duet, "Star of Hope", Clifton Hyatt, clarinet, and Leslie Boyd, trumpet; Miss Augusta Covington, accompanist; "Man's Social Needs as Met by the B. Y. P. U.", Miss Eleanor Daniels and reading, Miss Virginia Jamison.

Study Course Will Be Held

The Fifteenth Avenue Baptist Church will conduct a B. Y. P. U. Study Course beginning Sunday evening, March 6. W. E. Holcomb of Tupelo, former state B. Y. P. U. Secretary, will participate in the school Sunday afternoon and evening, that week. He will be in charge of a mass meeting at 3 p.m.

The following books will be taught:

Junior B. Y. P. U. Manual, taught by Miss Willie Hughes.

Intermediate B. Y. P. U. Manual, taught by Brookshire Cooper.

Senior B. Y. P. U. Manual, taught by A. L. Sidebottom.

Sunday School Manual, taught by E. M. Culpepper.

Training in Bible Study, taught by Mrs. I. J. Brunson.

Plan of Salvation, taught by Dr. J. S. Riser.

B. Y. P. U. Members and Sunday School members are urged to attend.

Adaton

Thursday, March 3, 1927

Sunday School Department

SUNDAY SCHOOL LESSON

March 6, 1927

R. A. Venable

Carrying Out The Commission, Acts
8:18; II Cor. 5:14-20

Introduction:

It took a long time for the gospel to get out of Jerusalem. The church at Jerusalem was slow in catching the world-wide scope of the mission assigned them by the Lord before his enthronement. When the gospel did pass beyond the walls of Jerusalem, it was not carried by the Apostles, nor did those who went everywhere preaching go forth at the mandate of the Twelve.

It is scarcely correct to say that those who first proclaimed the gospel beyond the limits of Jerusalem were actuated by the conscious and well-formed purpose to inaugurate a missionary campaign whose limits were as wide as the needs of a lost world. They were driven out of the city by the severity of a persecution under the leadership of Saul of Tarsus. They fled for personal safety. Their dispersion over the outlying regions did not come of their own initiative. It was not a preaching tour but a flight from the bloody hands of a raging mob, who had stoned Stephen to death, and were seeking to destroy from the face of the earth the last followers of the lowly Nazarene. They had smitten the shepherd, now they seek to destroy the flock. God moves in mysterious ways his wonders to perform. God employed a raging mob to drive his people to the world-wide task which he had assigned them. The first missionary movement began in a tragedy. The first missionaries were obscure men and women.

1st—"They, therefore, that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard and saw the signs which he did. For from many of these that had unclean spirits, they came out crying with a loud voice, and many that were palsied and that were lame were healed. And there was much joy in that city." (Verses 4-8.) It was the church at Jerusalem, composed of men and women, that went everywhere preaching. There was no concert of action, they had no credentials. The impelling motive was their love of Christ, and their faith in him, their power was in the gospel they preached, and the field of their labors was wherever the evil fortunes of their time threw them. Their methods were those of personal and oral appeal, free from the formalities of public discourse.

The outstanding figure in this first missionary movement was Philip, one of the Seven, a man of wisdom

and extraordinary spiritual endowments, and possessed of decided evangelistic gifts. His chosen field of labor was Samaria, the capital city of a semi-Jewish, semi-pagan people. These people accepted the Five Books of Moses, worshipers of the One God, and believed in the coming of a Messiah (John 4:25), and had their center of worship on Mount Gereshim. The rank and file of those scattered abroad went about "preaching the word", but Philip preached the Christ. He preached the personal Christ. His special spiritual endowments were called into exercise in the signs which he wrought, as setting the seal of divine approval to the preacher and his message. In preaching the Christ Philip was on common standing with his Samaritan hearers. The Messianic idea bulked large in their religious system. The Anointed One of God was the staple of Philip's preaching. The Personal Christ. His message reinforced by the signs he wrought enlisted the attention of the multitude. It was not a crowd but a congregation of people actuated by a common motive, unified one controlling purpose. They listened with one accord. A speaker may have crowds attendant upon his preaching, but no congregation. There is no unifying purpose, no moral earnestness. Philip's congregations were earnest, attentive; they believed and were baptized in the name of the Christ that he preached. The joy of believing in the Christ swept the city.

2nd—We now come to the second passage comprising the lesson, II Cor. 8:14-20. The climax of thought and expression is radically different. "For the love of Christ constraineth; because we thus judge, that one died for all, therefore all died. And he died for all, that they that live should no longer live unto themselves, but unto him, who for their sakes died and rose again." (Verses 14-15.)

This is a profound passage and calls for serious and painstaking study. "The love of Christ" does not mean the love which Paul had for Christ. The expression, the "love of God", "love of Christ", means God's love, or Christ's for us, for man and not for man's love for God or Christ. The word, "constraineth" calls for study. The word is not expressive of an impelling power which urges us on, stimulating us to action, but it is expressive of a power which hems us in, limits us. The word is not expressive of expansion, enlargement, but of restraint, limitation. The meaning must be interpreted in the light of the context. Paul had been accused of self-seeking. This allegation Paul refutes, by avowing that the love of Christ for a lost world forbids the possibility of masquerading in the empty toggery of mere pretense. The matchless love of Christ re-

strains us from empty pretense as well as from self-praise. The idea that Paul's love for Christ is the impulsive power which sent him over land and sea, in his missionary activity is remote from the text, and must not be imported into his language.

Paul's attention is absorbed in the vast scope of the fullness of Christ's love for man, and the method by which this boundless love expresses itself in behalf of a lost world. He had thought long and profoundly upon this highest of all themes. The conclusion reached was abiding, and controlling in his thought, motive and action. (1) "That one died for all; (2) Therefore, all died." Paul held to the solidarity of the race, and he held also that Christ's relation to man was racial, vitally real and not constructively so. The whole race was summed up in him as truly as in Adam, the head of the race. He was the Son of Man, Son of the Race. What he did the race did in him. "Seeing that the Representative of the whole race died, his death was their death; and they all died in him in the sense that his supreme act of love extinguished in them the old life of worldly interests in which the center of gravity was self." (Plumer.) Just as the suffering and death of Christ to the old order into which his Incarnation brought him, through which he passed to a life of glory, so Paul's union with him, involved a death to sin, the old self, and a rising to a life of righteousness. (See Romans 6:6-11; Col. 3:3.) Love and adoring gratitude filled the Apostle's heart as he gazed upon Christ who died "in man's behalf and rose in his behalf". Paul's life was his response to the matchless love of Christ. He found no place for self-praise and empty pretense.

3rd—Paul now expands, in a way, his conception of the Christ, and the transforming effect which a vital union with him realizes in the believer. "Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation." (Verses 16-18.)

Verse 16 is difficult to interpret. It was doubtless intended as a reply to Paul's Judaizing critics who discredited his character, and the gospel he preached. These calumniators of Paul held that Christ was a Jew and brought salvation to none save the children of Abraham. The pagan must first become a member of the Israelitish nation, to avail himself of the salvation offered in Christ. Paul held that Christ's relation to man was racial and not national. Membership in the race and not membership in the Mosaic commonwealth, brings one within the saving activities of Christ. Christ, as the Representative of the race, was, incidentally, an Israelite according to the flesh, of the seed of David. The historic conditions of his earthly life were temporary,

marking one of the stages of his appearance and development of the historic man, Jesus to the spiritualized Christ of God, the mystic Christ, the Christ of experiences. Paul preached the Enthroned Christ, the Universal Christ, and not the Historic Jesus of Nazareth. The Christ who took humanity into abiding union with the Divine. The incidents attendant upon the earthly life of Jesus Christ counted for little in Paul's preaching. It was not the Christ "after the flesh", that he trusted and preached, but the Christ of inward experience, who lived in him and in whom he lived. The Universal Christ went "hand in glove" with the solidarity of the race, so Paul knew no man after the flesh. The Jew, the pagan, the bond, the free, the red, the black and the white were represented in Christ, and were embraced in his redemptive activities. Paul knew no man after the flesh. If any man is vitally united to the Christ, there is a new creation, himself, and all his environments are become related to the spiritual world order. The old sensuous things, withal the conventionalities, and motives which actuate men, have been transformed. Behold, they are become new.

4th—At this point of the discussion Paul introduces God, as the author of the whole scheme of man's redemption. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of the reconciliation, to-wit: that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors, therefore, in behalf of Christ, as though God were entreating by us: we beseech on behalf of Christ—Be reconciled to God." (Verses 18-20.) A celebrated New Testament scholar has paraphrased the above verses, "But all these new conditions come from God; they are his creation. Because of the death and resurrection of Christ, he regards us as reconciled unto himself, and commissioned us to make this offer of reconciliation to others. We are to tell them, that from the first God was in Christ, reconciling the world unto himself, namely, by forbearing to count against men their transgression, and by depositing with us his message of reconciliation. It is on behalf of Christ, therefore, that we are acting as ambassadors, seeing that it is God who entreats through us. We beseech on Christ's behalf: "Become reconciled to God". (1) God is the author of the whole plan of salvation. (2) God took the initiative out of his love for a lost world. (3) God seeks to reconcile not a favored few, but all the world. (4) The work of reconciliation God sought to effect in Christ. (5) God commissions men to go everywhere and tell men of the reconciliation which God offered to them, and its conditions.

Hen.: "Never expect your tailor to make a good golf partner."

Ben.: "Why?"

Hen.: "He always presses with his irons."

Thursday, March 3, 1927

of the stages of his development of the Jesus to the spiritual God, the mystic Christ of experiences, the Enthroned Christ, Christ, and not the of Nazareth. The humanity into abiding the Divine. The impact upon the earthly Christ counted for little teaching. It was not "flesh", that he touched, but the Christ experience, who lived in whom he lived. The Christ went "hand in hand" with the solidarity of the new no man after the New, the pagan, the red, the black were represented in the embraced in his cities. Paul knew flesh. If any man to the Christ, then, himself, and all are become related world order. The gods, withal the conduct motives which have been transformed, become new.

point of the discussions God, as the ultimate scheme of man's all things are offered us to himself and gave unto us the reconciliation, was in Christ reconciled unto himself, to them their treasures committed unto reconciliation. We therefore, in behalf of God were we beseech on Be reconciled to (20.) A celebrated scholar has parroted these verses, "But all come from God; creation. Because of the creation of Christ, reconciled unto us to reconciliation to tell them, that was in Christ, reconciled unto himself, caring to count transgression, and his message of is on behalf of what we are acting thinking that it is God through us. We behalf: "Become

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

GOD'S MANNERS

By Clarence E. Flynn

If you would learn God's manners,
Fare forth som summer morn,
And see the roses cover
The sharpness of the thorn.
See the sun shining brightly,
Chasing the clouds away,
And hear the words of gladness
The little people say.

Look at the green crops growing
Up through the dewy air,
And see the love and beauty
Around you everywhere.
No ugliness or evil
Appears in sky or clod.
Ask any summer morning,
If you would learn of God.

1. All things were made by Him, Jno. 1:3.
2. A little that a righteous man hath is better than the riches of many wicked, Ps. 37:16.
3. A tree is known by its fruit, Matt. 12:33.
4. All unrighteousness is sin, I Jno. 5:17.
5. Abstain from all appearance of evil, I Thess. 5:22.
6. Ask and it shall be given unto you, Matt. 7:7.
7. As we have therefore opportunity, let us do good unto all men, Gal. 6:10.

Learn one by heart every day. A Scripture a day will keep doubts away.

These all begin with A. Mrs. Beulah Mayo of Kosciusko arranged them, and she has others in her "alphabet of Scriptures" of which she will give us the benefit. She stresses the importance of teaching small children to learn Scriptures by heart, saying that she remembers best those she learned when too small to walk to Sunday School; she learned them from the older children and the little cards they brought home. We are just beginning to realize the vast importance of the very early years of childhood. We hope to consider this further next week, and some time hope to have a detailed study of this interesting subject.

This time we desire to turn aside and look at a very unusual woman, one who makes a hobby of dishwashing. Heretofore we had thought of hobbies as something to be "adored" and dishwashing as something to be endured and considered that "never the twain shall meet". But look at this lovely meeting from a recent issue of the Woman's Home Companion.

An Everyday Road to Grace

Everyone will admit the "everyday" part of my road to grace when I say that it is just common, ordinary dishwashing. Now the "grace" part is not a hard-and-fast rule for making dishwashing itself delight-

ful. During my career of both steady and intermittent dishwashing I have met so many of these recipes that now I walk around the corner to avoid meeting one.

Most of us remember that once-upon-a-time when a proud little girl with an overgrown apron tied around her neck was permitted to "do the dishes." Permitted! Never an inkling had she of the violent antipathy soon to be developed. Personally, I have never known anyone who developed a stronger aversion than I did. And I am ashamed to confess that when I had a home of my own, I continued to cultivate this same aversion. Eagerly I read all magazine articles dealing with the subject and claiming, like patent medicine advertisements, to be sure cures for drudgery. One of these urged readers to become acquainted with the history, manufacture, and so forth of every dish, pot, pan and kettle, until they could qualify as walking encyclopedias on the subject, and then to "meditate" on the importance and interest of the subject!

One especially hot, disagreeable day I regarded the dishcloth ominously. What? Allow that colorless, spineless, spiritless piece of cloth to conquer me? Permit that mountain of clay, steel, tin, aluminum to stand between me and my hopes? Hardly! From now on it should serve, and serve doubly. Dishwashing itself would never "produce an improved poppy, a perfect poem, a rescued soul," but why not let it become the means to an end?

In trying to consume as little time as possible at the hated task, I had become almost mechanically proficient in it. Instead of fretting and fuming I would use this period to liberate the hopes and fancies which were continually clamoring for freedom. Most other housework requires concentrated attention. Take, for instance, the baking of a cake. If one's imagination is in good working order, and is constructing a new frock or a clever plot for a short story, perhaps, it is very disconcerting to discover that a double amount of baking powder has been put into the cake. But having faithfully practiced dishwashing for, let us say, three times 365 multiplied by ten or fifteen years, technical perfection has been, or should have been acquired, thus giving opportunity for thoughts to fare "world-wide, fancy free."

What these thoughts are, or are to be, is a matter for the individual. While we may all travel the same road, our manner of travel is determined by individuality; but the fact remains that the dishwashing hour can be made the hour for reflection, for the solving of knotty problems, and for the planning of the future. As for myself I keep

pad and pencil on the kitchen table to imprison vagrant fancies. These may never see the light of publicity, but remain chastely in the bottom dressing table drawer; nevertheless, they add their share to the grace of everyday life. Occasionally I take them out and encourage myself by admitting that they are not so bad; or, more likely come across an effervescence and laugh at myself until the air is cleared. It is a good tonic, either way. When I am too weary for my own thoughts I prop a book against a convenient milk bottle, read a paragraph or a page and meditate. And especially on poetry. Poetry invites meditation.

And last, but by no means least, the dishwashing hour has brought me the priceless companionship of children, my own as well as others. Before I learned to adjust myself an indescribable sense of hurry and confusion prevailed. Never before had there been time for the exquisite confidences of childhood. Now it is their hour. The delicate, luminously beautiful blossoms of the child soul will not thrive in an uncongenial atmosphere. Neither may they be forced. There is no better time for little hearts to respond and open the doors to the inner shrine than when they are helping Mother. If you have no children, borrow your neighbor's. You will find them a veritable fountain of youth and inspiration.

It is thus that the once hated and despised task has become my road to grace. I have found that it was not so much the avoidance of the monotonous which I needed, as it was the determination to make of that monotony a garden of variegated bloom.

—M. K. S., Kansas.

Editor's Note: The letter accompanying the foregoing contribution to the Companion's Hobby Contest is an interesting corollary. "Perhaps I should have added," writes the author, "that I am now taking a correspondence course from the University of Kansas, doing most of my studying while I wash the dishes. The typist who typed my 'essay' was such a pert little thing I didn't have the courage to add this bit of personal information."

M. K. S.

PROHIBITION DEPARTMENT

By T. J. Bailey, D.D.

The wets are frantic in their efforts to do away with prohibition and to restore regulation of the liquor traffic. It is absolute folly to think about regulating the liquor business. It is, always has been, and always will be essentially lawless. It has made every promise to keep the law and to do right that could be conceived of and consistently and invariably broken every one of them. The liquor business has always and everywhere been an outlaw in fact, but the Eighteenth Amendment made it legally an outlaw.

It was seen long ago by those who were far seeing and looked deep into matters, that it could not be regulated. It would be just as sensible to talk about regulating a rattlesnake by appealing to its reason and

morals. The snake, as well as the liquor business, is outside the realm of these. It cannot be regulated, it must be annihilated.

Abraham Lincoln Was a Total Abstainer

Leonard Swett, one of his most intimate personal friends, and the author of "Reminiscences of Abraham Lincoln," says, "He told me not more than a year before he was elected President that he had never tasted any liquor in his life. 'What,' I said, 'do you mean to say you never tasted it?' 'Yes, I never tasted it.' Lincoln quarreled with the partner with whom he was associated in running a little store because that partner insisted upon selling liquor. In addressing the Sons of Temperance, of which he was a member, Mr. Lincoln said, 'When I was a young man I, in a humble way, made temperance speeches, and I think I may say that to this day I have never by my example belied what I then said.' On January 24, 1853, he signed an endorsement of the following statement, made by the Rev. James Smith, D.D., of Springfield, Ill.:

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all efforts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more effort to regulate the cancer; it must be eradicated; not a root must be left, for until this is done all classes must continue in danger."

Representative John Philip Hill of Maryland it seems has raked the House of Representatives, as with a fine toothed comb; and, out of 435 members, is able to find only 61 who are willing to come out in the open and take a stand against the Eighteenth Amendment. And, from the way some of the names are spelled, no one is surprised that they are as wet as Mr. Hill. Listen: Berger, Dickstein, Heide, Kunz, La Guardia, Lehlbach, Linthicum, Prall, Quayles, Schafer, Schneider, Sasnowski, and Voigt. Most of these are from five or six states, and 24—considerably over one-third—are from the state of New York alone, a state which has no laws against liquor, and which is proposing to dominate the whole Democratic party by foisting upon it Al(eohol) Smith as a candidate for the presidency of the United States. This man is and has been doing all in his power to restore rum rule in our now fair and prosperous country. Do you not believe that every man and woman who will rise up and say Smith shall never be President of the United States will please God, even though the Democratic party should nominate him?

Despatches from London state that there has been a marked decrease in the export of spirits to the United States and contiguous countries since the Anglo-American arrangements to curb rum smuggling.

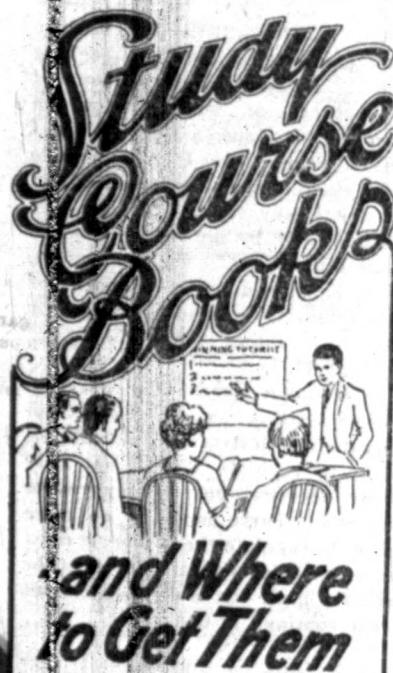
Ari: "Yes, sir, I had an ulcer all last year."

Eli: "I used to have one of those overcoats too."—Cincinnati Cynic.

HILLMAN COLLEGE NOTES

The B. Y. P. U.'s have just completed a study course of a week. Classes were taught by Mr. Wilds, Mrs. D. A. McCall and Mr. J. H. Street. The classes were large and enthusiastic.

Sunday School Training Course was held recently by Mr. J. E. Byrd, Mrs. Wyatt Hunter, state workers, and Miss Leatherwood of Tennessee. Many of the Hillman girls were enrolled in these classes, and much good was accomplished.



Through the co-operative relationship between the Baptist Sunday School Board and Associated Book Stores there is presented to all Baptists in each state a distinctive Book Service that is worthy of special emphasis.

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JACKSON, MISS.

"BOOK DISTRIBUTING HEADQUARTERS"

Mr. Berry attended the two day meeting of the presidents of colleges in Mississippi which was called by Mr. B. B. Jones in Jackson recently. Mr. Jones has probably done more for the colleges in Mississippi than any other one man. At this recent meeting the needs of the colleges of the state were discussed. Mr. Jones is trying to help the colleges meet these needs.

The Department of Education of Texas has recently approved Hillman. The Chairman of the Board of Examiners has written the president of Hillman College saying that Hillman students who take approved courses in Education may obtain certificates to teach in the public schools of Texas. A letter from Vanderbilt University states that Hillman credits will be accepted there on practically all of our work. Hillman students are making good wherever they go.

DR. M. E. DODD GOES TO TEMPLE CHURCH, LOS ANGELES

Remarkable Record of a Fifteen Years' Pastorate in Shreveport

On February 13th, the last Sunday of Dr. M. E. Dodd's pastorate at First Baptist Church, Shreveport, La., there were 74 additions to the church, 38 were baptized and 7,263 attended all services of the church on that day. In the fifteen years of Dr. Dodd's pastorate there have been 5,281 added to the church, an average of 352 per year. Dr. Dodd

has averaged fourteen Sundays per year away from home, leaving 38 Sundays each year that he has occupied his own pulpit, so that for the Sundays that Dr. Dodd has been at home the additions have averaged nine per Sunday. A remarkable record for fifteen years.

When Dr. Dodd came to this church fifteen years ago there were 582 members; the roll now shows 3,964. The total offerings per year at that time were approximately \$6,000 for all causes. During the past year there passed through the church treasury \$123,340.59. And a total for fifteen years of \$1,534,596.69. In 1912 the Sunday School numbered about 200 and today the enrollment is 3,107. There was only one young people's organization then; today they have fourteen.

Dr. Dodd took up his work as pastor of the Temple Baptist Church, Los Angeles, on Sunday, February 20, 1927.

FOOLISH QUESTIONS

I. What are the twenty "Articles of Faith" mentioned by Dr. Mullins?

II. Is there one of them which the Houston Resolution violates?

III. Has the law of Kentucky a right to take our Seminary if the teachers say they don't believe in Evolution, or any other theory about the origin of man? If so, we ought to move it to Dayton, Tenn.

On the field with me is a preacher who believes in Evolution. He puts in a few sentences in its favor, I

put in some against it. If he ever mentions Dr. Mullins in his favor, will some one rake straw for me?

—D. I. Young.

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The Foreign Mission Board of the Southern Baptist Convention endeavors to keep in the Mission Rooms a copy of every really great mission book published in the world and replenishes its library with such books as fast as they are issued from the press. The Educational Department of the Foreign Mission Board craves the privilege of serving pastors, churches, missionary societies and individuals generally, by filing their orders for any mission book published at publisher's prices. Send in your order for a good book, or, better, place a standing order for a mission book a month. Warm up your spiritual life and kindle missionary fires in the hearts of others!

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Thursday, March 3, 1927

THE BAPTIST RECORD

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—D. I. Young.

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East Mississippi Department

By R. L. Breland

Kind Words Help

Recently a letter came from a good sister, Mrs. Sumner of Water Valley, the widow of the late Rev. J. R. Sumner who did such valiant service in this part of the state, enclosing a card from Mrs. W. H. Riley, now of Eldorado, Ark., referring to some things I had to say some weeks ago about the "Old Time Singing". On this card she wrote these words: "Through the kindness of a cousin in Mississippi, who sent me a clipping from the Baptist Record, giving what a good brother said about singing in the old Sacred Harp. As I do not know his address I am sending this to you to tell him to tune in on Beaumont, Texas, from 8 to 9 o'clock on the first Tuesday night and he can hear a class singing in the Sacred Harp the four notes like we used to sing 50 years ago. The class sings once a month at that station. My soul was made happy awhile back when my daughter tuned in and heard them singing. As I used to live in Mississippi it brought back to memory the faces of Henson Rogers, John Brower, John Sumner and many others that I used to hear sing from the old Sacred Harp back there."

I know that her dear heart was made to rejoice as she heard again the sweet old songs of her girlhood and as the faces of those dear to her then came in vision before her eyes again. In mind she was a girl again back in old Mississippi surrounded by her friends and loved ones of her youth, most of whom no doubt are gone on to the bourn of never-return. The thrill of those blessed hours were all lived over again as she heard the old songs. Nothing like it to those who came up under that heavenly music as made by those who used to sing from the old Sacred Harp, Christian Harmony and like song books. May she hear the class sing them over and over again and feel the thrill of soul that these songs alone can bring to the aged. I think I will try to tune in myself and get a touch of the same sweet thrill.

Commenting on the card Mrs. Sumner says: "The persons she refers to were leaders in the old Sacred Harp years ago. John Sumner was her brother, and now lives in Texas. They are the only ones of her father's family now living. She is 78 years old but still useful in the Lord's service. I enjoy your page in the Record. You give us so many helpful things."

Kind words are appreciated, and it always brings delight when one is assured that he is making life easier to bear or benefits in any way. Blessings upon these two sisters and may the Lord be gracious to them along life's uneven way.

Miss Ethel Lightsey, daughter of our beloved Baptist Record worker,

has been employed as secretary of the Summer Encampment of Southern Baptists at Ridge Crest, N. C., and will take up her work for the summer in May.

Like Dr. L. G. Gates, I was rejoicing that the "Monkey" question was settled at the Houston Convention and we would have peace for a season; but some of our wise men seem to be determined that it shall not be and go out of their way to bring back the scramble again. What a pity that wise men cannot be wiser.

Rev. H. I. Rushing, now in Mississippi College, is the pastor at Hardy, just over in Grenada County. I am informed that he is one of a group of 16 baptized by me in a meeting I held for dear Bro. W. P. Chapman at Springfield, Scott County, several years ago. Miss Myrtle Jones, who is teaching at the same place, is one whom I baptized at Fellowship, Choctaw County, some years ago. I mention this as it is a matter of interest to me that things happen this way and we are constantly coming in contact with those whom we have been associated with.

Rev. L. E. Lightsey was with me some days last week and the Baptist Record will still continue to go to the good members of Coffeeville and Oakland churches, and some few in other churches.

Some parents are careful to supply their children with wholesome food for the body but who feed their minds and souls on husks. Some recently approached in an effort to get them to take and read a religious paper said, "We are taking all the papers we can read"—and not a religious paper in the lot. One said that he was taking some five or six papers and magazines, some of them expensive dailies, but was not willing to let a religious paper come in; and he said he was a Christian. It is difficult to fully believe. It is not surprising that our youth is going to the bad.

We have a small group of members at Oakland, Yalobusha County, but those who are counted in the real membership are loyal and true. All gave liberal aid in the recent campaign for the Record; Bro. Gooch and his sister, Mrs. Lizzie Pittman, being of special assistance.

The recent devotional book, "The Life Beautiful", written by Mrs. Rosalee Mills Appleby, one of our

Mississippi Baptist Hospital

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This HOSPITAL is modern throughout. Every department is fully equipped.

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING WAYNE ALLSTON, SUPERINTENDENT

missionaries from this state, is having a wide reading. This book is specially interesting to people of this part of the state as the writer was reared near here. She is the granddaughter of Sister Royal of Vaughn

(Continued on page 16)



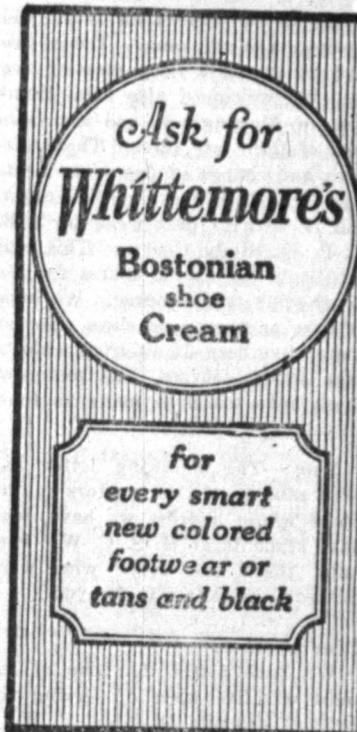
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OUR Home Garden Department has been organized for the express purpose of assisting Southern women in making their gardens better and more prolific.

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Vegetables to eat, vegetables to can and some to hand to less fortunate neighbors add to the prestige of a gardener and housekeeper as well as to the comfort of the household.

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57 William Street New York, N. Y.



COLLEGE COLUMN

M. S. C. W. NEWS NOTES

Noondax Prayer Meetings

Last week our prayer meetings followed up Miss Louise Foreman's visit to our campus. And what an inspiration she was! What a blessing her visit was! As a result of her visit three girls came to know Jesus as their Saviour and acknowledge Him publicly in baptism. Some of us know that it was a direct answer to prayer. Our Student Secretary spent the entire week giving us inspirational messages of Jesus' methods in winning lost men to Him. Our meetings are growing in numbers and in spirit. We're working so average 100 every day.

—Rosanel Aldridge, Reporter.

The Membership Committee

Because of the Study Courses we had only a short membership meeting this week. There were 15 present and 109 visits reported. The best high spot of the week was that everyone on Cecile Hamilton's group of eleven girls are now subscribers to "The Baptist Student". Our College ushers for last Sunday were very efficient. The ones for this week will be equally as good. They are Elizabeth Wyse, Verbie Whitington, Helen Cole and Louise Woods, chairman. To get as many girls as possible to take the study courses is the work for this committee for this week.

—Doris Smith, Reporter.

B. Y. P. U. Work

Last Sunday evening in the J. D. Franks' B. Y. P. U. the program was given by Carrye Jackson's group. It was a "quarterless" program. There was special music also. We are trying to put on extra features to make the programs different every Sunday. There is a contest on now between the three Senior B. Y. P. U.'s to see which one will have the best programs for a month, including having charge of the closing Assembly programs.

—Kathryn Slaughter, Reporter.

120 Our Goal

Special emphasis is being placed on getting at least 100 girls to attend noon prayer meeting daily. Aileen Eitel is boosting this feature of the work. She has been clever and original in her two minute message daily, and has been the cause of the attendance growing so much. We are using a Spizometer to register the attendance daily. Although we are not working for numbers alone at this prayer meeting when we realize that there are 338 Baptist girls now on the campus and over 1,200 students altogether, we ought to have 100 of them daily coming apart for prayer. We believe we can reach and maintain an average of 100.

Birmingham Recall

In last Tuesday we observed—along with colleges all over the South—a Birmingham Recall Meeting. The delegates were seated on the platform in the Sawdust Room, and we turned the pages in our Memory Book back to the October

Conference. First of all, Doris Varnado, our Pep Leader, led us in the Birmingham songs. They didn't have the same forward look they once had, but they brought back many memories of pep meetings we had had before the conference, of booster programs we had staged, of the trip over on our "Special Coach" and of the Conference itself. There were many striking and good testimonies as to what the Conference meant then and what it has meant since then. Bro. Franks was called on as a surprise to him to sing "I Shall Not Be Moved" as much like Lewis sang it as possible, and he did it so well that he got an encore! It was an introspection-meeting also, because we were asked to check up on ourselves and see what we had done definitely as a result of the conference. For a year we had been observing a little "Master's Minority Prayer Meeting" daily from 5:30 to 6:00. This was announced publicly and those present were invited to come if they wanted to.

Our Visitors

We have enjoyed having with us this week a number of workers in the local S. S. Training School. Miss Mary Alice Biby has been with us daily teaching a course in Intermediate S. S. Work. She has had a good class of nearly 30. Her messages have been inspirational and helpful. Then our own Mr. E. C. Williams has taught the Bible Division of the S. S. Manual and he has had a class of about 10 who are trying to complete their work and receive their diploma. These two also conducted a noon meeting for us. We welcomed also Mrs. Hamrick, of Birmingham, and Mr. Garland of the State force. These visitors had charge of one noon meeting. Mr. E. S. Preston, of Georgia, will be with us next week for a B. Y. P. U. Study Course. This will substitute for us the course for the South-wide study course. We hope to have another good class. So far there have been 62 different girls to take study courses, and many of these have taken as many as four.

Note:—The following letter has been sent to all the pastors in the State whose address we have, who have students at M. S. C. W. Perhaps there are some who were missed; this letter is for you!

Dear Brother:

We have found that one of the most effective ways of serving the Baptist students at M. S. C. W. is to encourage them to read good books and periodicals—Christian literature. To do this, we are seeking to build up an adequate library for their use. Already we have more than 100 volumes of the very best books and a few choice religious papers and magazines.

A comfortable reading room has been fitted out at the Baptist Workshop, and Baptist student building, and is kept open every hour in the day for the convenience of the students. Prescribed reading courses are recommended and credits are given for their completion. Many of

the girls are taking advantage of this opportunity.

Of course our supply of books and other literature is too limited to give the variety which the students should have to select from. We should have at least 500 volumes of the very choicest books, built up around important religious and denominational subjects. A competent local committee has charge of selecting the books, but suggestions from you would be gratefully received.

The only way we have of building up this library is through the gifts of our local Baptists and other friends of our student cause. We are asking that you, through your church or churches, donate the price of one book at least (say \$2.00) for each student you have at M. S. C. W.

Yours fraternally,

J. D. Franks,
Pastor First Baptist Church.

WOMAN'S COLLEGE

Some Plans of the B. S. U. of Woman's College

Several attempts have been made to tell the aims and purposes of the B. S. U. and at the council meeting last Wednesday night, Feb. 16, some definite objectives were read and discussed by the President.

Miss Madeline McCann, our religious leader, first led the devotional, in which she brought out very forcibly that life holds untold possibilities when shaped, molded, and guided by God. If we depend on God for guidance, our lives in the rough can be cut, molded, and refined even more beautifully and successfully than the rough diamond is cut and refined by the jeweler. If we attempt great things for God, we can expect great things of God.

The President, Miss Virginia Lofton, carried the same thought into her message in the following way: In a dream she visited several schools. The first one was a wealthy one. The campus was beautiful, the buildings large and built with every convenience, but over the school there was a dark cloud keeping the sunlight out of the rooms, darkening the campus.

She visited another school. It was not so wealthy. The campus was not so beautiful, nor were the buildings so fine; but the sky was clear and blue, the sunlight gave a cheerful, beautiful radiance to the face of each student. There was no cloud to keep it from doing so.

That is not a dream—it is true. There are colleges where there is a cloud hanging over them, keeping the light of God's love and mercy from the hearts of its students; but we are glad that there is the other kind of school too. In our very own, we have conditions to make the clearest sky. The organizations and officers we have working entirely to keep the love of God and the light of His love in every life keep the cloud away from our school.

Through the united work of these religious organizations the following things may be done:

1. Coordinate religious activities.
2. We may vitalize the teachings of Christ.
3. We can magnify the Church.
4. Develop unit organizations.

5. Enlist the unenlisted.
6. Train tomorrow's leadership.
7. Discover real possibilities.
8. Elevate student standards—Honor, Purity, and Truth.
9. We can win the un-won.
10. World vision may be provided.
11. We can make Christ Master of our lives and campus.

A class contest has been planned and which will be explained later in which records will show which class, Freshman, Sophomore, Junior or Senior is doing the highest percentage of religious work.

Wedding at M. W. C.

Last Sunday evening at 6:15 o'clock in the auditorium of Mississippi Woman's College the wedding of the lovely and attractive young maiden, Miss B. Y. P. U. Spirit to the prominent and successful young man, Mr. B. Y. P. U.

The first thing on the program was a solo by one of the school's most gifted singers of Charles Wakefield Cadman's "At Dawning". To the melodious strains of the organ playing Mendelssohn's "Lohengrin" the procession filed down the aisles in a most impressive manner. The bridesmaids of Miss B. Y. P. U. Spirit were Loyalty and Faith, while the groomsmen were Determination and Prayer; the flower girls, Love.

The rainbow color scheme was carried out, the bride being dressed in lovely white satin, carrying a bouquet of pure white flowers.

It has not taken long for Miss Unselfishness to find her place in the organization of the B. Y. P. U., and also in the Y. W. A.

One union has adopted a little girl as their sister and the members of the union are taking upon themselves the responsibility of caring for her as they would their own sister. Other unions are planning to do the same thing with children they have found who are in need of help.

In Y. W. A. the Spirit of carrying medical aid together with the gospel message into all foreign countries was manifested in a very interesting manner. Girls representing China, Japan, Russia, South America and other countries were present to give testimonies of their observations and experiences to the American girls who were discussing the problem.

It was decided that if they (the American girls) could not give their lives to service in those countries, they would give of their money and prayers to help support those who did wish to go.

Surely Miss Unselfishness can find much good work to do at home and abroad. She wishes many followers who will take her name as theirs and prove their spirit to the world.

A little boy from the city was visiting with several of his friends on a farm and while they were playing around a strip of woods near the house, he suddenly came upon a box filled with empty condensed milk cans.

"Hey, fellers, come here quick!" he cried with great excitement, "I've found a cow's nest."—Goblin.

Thursday, March 3, 1927

THE BAPTIST RECORD

THEN AND NOW
(By An Old Minister)

It is sometimes said that there is more liquor drunk in this country now than there was before Prohibition went into effect. It is usually the case with those who say that, that "the wish is father to the thought", and they seem to have a faint hope that the liquor traffic may be brought back if its advocates can make it appear that Prohibition is a failure.

Over fifty years ago soon after the writer entered the ministry there were three licensed saloons in the town in which he now lives. On one occasion I was in a store on a Saturday, when a drunken country man, who sometimes heard me preach at a country church nearby, staggered up to me, and laying a hand on each of my shoulders to steady himself, said, "Parson, I want you to baptize me next fourt o' July". It was said that this man, and other men living in the country, would bring in a few dozen eggs with which to buy family necessities, would barter them off for drink, become intoxicated and have to be carried to the "calaboose" to sober up, before going home—minus family necessities.

In those days it was a rare thing for any of the ladies of the town to be seen on the streets or in the stores, shopping, on Saturday afternoons or evenings,—as they were liable to encounter a drunken man almost any time. It was also uncommon for a lady to "clerk" in a store, or hold a position of any kind. But since the coming of Prohibition all this has been changed. They can "shop" any time without being embarrassed. There are lady clerks in most of the stores. In fact, some of the stores are owned by them. They work in drug stores, postoffice, banks, telephone office, etc. If the saloons were here now, as they were in the long ago, it would be embarrassing and perhaps dangerous for them to do so.

In those days the "calaboose" was very frequently occupied, and the occupants were committed to prison in most instances because of conduct resulting from the drinking of liquor. Since the coming of Prohibition it is an infrequent thing that the "calaboose" has an occupant. The writer can truthfully say that he has not seen a drunken person nor smelled strong drink on the breath of anyone in years.

More than thirty years ago the writer attended a meeting of the Southern Baptist Convention in Washington, D. C. One day a number of us went to the Capitol building, employed a guide and spent some time looking at the many objects of interest. About noon one of the company asked the guide if there was a place where we might get lunch, and he directed us to a room in the basement of the building. Soon after we were seated around a table the writer inquired of a waiter, "Do you serve coffee?" He answered, "O, yes sah, coffee, whiskey, brandy, anything you want, sah". I said to a deacon across the table, whom I knew to be a strong

Prohibitionist: "Do you know we are in a saloon?" Fortunately this occurred before anyone had given an order for lunch, so we arose in a body and left the place. In those days the liquor traffic had its slimy fingers around the throats of our lawmakers in the very Capitol building of this great country; but Public Sentiment soon became so strong against it that this "eye-sore", this "plague-spot", this "cess-pool" of iniquity was removed. While it may be true that some members of Congress violate their oath of office and break the Prohibition law by buying and drinking boot-leg liquor, it is the exception and not the rule. In a recent "tilt" between the "wets" and "drys" in Congress, a "wet" member, in order to try to make it appear that the dry law is a failure, said: "Members of Congress drink, and drink to excess". This was replied to by a "dry" member, who said, "I have been a member of this house for six years, and during that time I have seen but one member on the floor of this house under the influence of liquor. He is no longer here. During that time I have seen but four intoxicated in the house building, offices or corridors. Two of those are dead, and the other two are no longer members."

The "wets" claim that they merely want the dry laws modified so as to permit the sale of light wines and beer. I am reminded of the Fable of the Miller and the Camel. It was a cold, snowy day, and the camel asked permission to put its head in through the door of the mill house. Granted this, it next succeeded in getting its neck in;—then its fore feet. Then, it made a spring and its whole body landed inside. Then, the Miller said: "There is not room for us both. You had better get out." And the camel answered: "If you are not comfortable, get out yourself. I expect to stay in." Prohibitionists should "resist beginnings".

NEWS NOTES FROM LAWRENCE COUNTY

Brother W. P. Sandifer of Wesson is pastor of Nola and Shiloh Churches. These churches are making some progress under his leadership. The Baptist Record goes into the homes of the members of these churches. He is a faithful pastor and an earnest preacher.

Brother J. O. Buckley of Prentiss is pastor at Wanilla. The membership is not large in number and many obstacles continually confront them. Brother Buckley is faithfully and progressively leading them. Doubtless a better day is before them.

Brother J. J. Terry, who is an earnest preacher, is pastor at Antioch and Jayess. The work is going well with these churches.

With the many good things which can truthfully be said of the work in this county there is great need of improvement along several lines. Our people as a whole are not reading religious literature as they should. There are Baptist homes in the county in which no Baptist literature goes, but there is progress

along this line as one hundred or more homes are now receiving the Baptist Record that were not receiving it last year. It is a very hard task to get people to contribute to our denominational work who do not read our literature. Our people are not contributing of their means to the Lord's cause as they should, of course in each church some contribute even liberally, but we are able to do much more along this line than we are doing.

—B. E. Phillips.

MISHAPS OF A PREACHER

Just as well call names this time, for he tells it on himself. Wish he had written it down for us, but this is as near to it as we can remember it.

Dr. S. M. Brown, one of the best men and best editors in the Southern Baptist Convention, has been a long time in Missouri, though he is a Tarheel who makes yet an annual pilgrimage to the Old North State. A good many years ago now he was making a trip across Missouri in the interest of his work, the Lord's work, and he came to a town which was the county-seat. Court was in session and the none too big hotel was "full up". But there were two beds in one room, only one of the beds being occupied. As it was rather late at night and this was the only chance, Dr. Brown took a chance and accepted the proffered bed.

As he was shown into the room, a grizzled head was poked out from under the cover of one of the beds, eyes wide open in inquiry, and a regular halo of grey whiskers shone around the rough face. "Who are you?" was his way of getting acquainted. "My name is Brown." "Where are you from?" "I am from Kansas City." "Umph-humph! What business are you in?"

By this time Dr. Brown was sitting on the side of his bed, preparing to retire; and entering into the humor of the situation, when asked his business, he replied, "I'll let you guess at that." As court was in session, his first guess was "a lawyer?" "No." "A stockman?" "No." "A farmer?" "No."

Here Dr. Brown had opened his valise to provide the necessary night furniture, and the old man whose sleep had been disturbed said, "Tell me what you got in that valise, and I'll tell you what you are." Dr. Brown accepted the challenge and replied, "I've got a Bible and a bottle." The old man laid himself back on the pillow and said, "A Baptist preacher, by gum!" And then remarking, "Well, I'm a Baptist too," he rolled over and went to sleep.

MOB VIOLENCE AGAIN

In the Record of Feb. 1, page 20, we read a most disgusting clipping from an exchange which gives us at least some of "Ma" Ferguson's free use of the pardoning power.

It seems from the clipping she liberated something like 1,300 convicts, and among them many who were guilty of the blackest of crimes.

We know that the good citizens of Texas, or many of them, spent a great deal of time, hard labor, and money (running possibly into the millions of dollars) in running down, capturing, convicting and have sentenced these criminals. It must have looked hard to those citizens to see all they had so faithfully done lightly "thrown to the wind" by a few strokes of "Ma's" pen.

What is the natural outcome of her work? When those liberated men or some other person who has the same low estimate of law and order—civilization, if you please—commit like crimes, would it be natural for that same set of law-loving, order-loving, good citizens of Texas, or any other state, to say, after their many disappointments, "boys, take him to the court house and let the law have its course. He will get his just reward?" Do you think you would say it that way, or else? We know what you would say, "We are forced to take the law in our own hands and administer justice ourselves, if he ever gets it!" And the free, impudent use of the pardoning power by some governor has been the fruitful source of the dark crime of Mob Violence again.

Even a blind man can see where the blame really lies. We want to stop mob violence, but we cannot clear the stream until we first get the sow out of the spring. Give us an honest, impartial execution of the law and then and not until then will the awful deed, mob violence, stop. Show me up if I'm wrong.

Yours for law and order!

—J. L. Williams,
Enterprise, Miss. (R. No. 3.)

WATCHMAN—"WHAT OF THE NIGHT"?

W. Fred Long

Of one large denomination R. H. Bennett sent out a questionnaire to 7,600 preachers. Replies from 4,634 preachers showed:

80%	born in country
8	Village
8	Town
4	City
75	Reared in country
8	Reared in village
11	Reared in town
6	Reared in city
65	Fathers were farmers
10	Fathers were ministers
6	Fathers were merchants
19	Fathers were laborers
96	Parents Christian
4	Parents (No)
94	Attended S. S. before joining church
6	No—Guess they had none, or were neglected
15	Years average joining church
15	Years average when called to preach
3%	Called under 13

With such dividends from rural sections, what are we doing to reach and encourage others? We have fewer Sunday Schools now than 10 years ago. The church is spending dollars on the city—cents on the country.



WHAT?— Dollar Day for the Lord.

WHERE?— In Every Baptist Sunday School in the South.

WHEN?— Sunday, March 27.

WHY?— Our Southern Baptist enterprises, missionary, educational and benevolent, need the money; the world needs the gospel of salvation; and our people need the blessing of joyful and sacrificial giving.

This should be the most joyful and triumphant day in the life of our Southern Baptist Sunday schools. Every pastor, superintendent, officer and teacher is asked, even urged, to see to it that the program for this day is well prepared and attractively presented, and that every member of every class brings an offering, the goal being an average of one dollar per member.

WILL HELP WHOLE PROGRAM

The offering on that day, unless otherwise ordered, is to be devoted to our whole Southern Baptist Cooperative Program. The money is to be sent at once to the State Secretary

and distributed and forwarded by him to the various causes, according to established percentages in the state; and to be credited in the State Office to the church on its regular quota. What the individual member gives, however, is to constitute a love offering over and above his regular subscription to his church budget.

SEND GOSPEL AROUND THE WORLD

This is a great and joyful opportunity for our Baptist people, young and old, to share in the world-wide spread of the gospel and to bring great honor to our Lord.

Be sure that your school faces frankly this opportunity and makes the most of this great day.

Commission On Cooperative Program

Southern Baptist Convention
Nashville, Tennessee

(Continued from page 13)

and a niece of Bro. S. H. Royal, now on Oakland. Get it from our Book Store and read it.

Dr. J. D. Franks, pastor of First Baptist Church, Columbus, writes that his church is creating a library at the Baptist Workshop near the campus of M. S. C. W. for use of the Baptist girls attending that good college. He suggests that each

church send the price of one good book, about \$2.00, for each girl that is attending from the church. Send the amount to Dr. Franks and it will be carefully used. This is a splendid suggestion and should be responded to by all.

You noticed in the Record last week that the Baptist History Committee has secured quarters in the fire-proof library of Mississippi Col-

lege where all books and historical matter of all kinds can be safely preserved. This committee wants a copy of every religious book that has ever been written by a Mississippi Baptist, books of reminiscences and life sketches specially being desired; also it wants associational minutes, state minutes, school catalogs—Baptist schools,—old church records and the outline, or brief historical sketch, of the leading men

and women of our denomination in this state. Help us in this matter. Send all material to Dr. P. I. Lipsey, Custodian, Clinton, Miss.

The latest divorce is just off the court schedule. Mrs. Callahan has secured a divorce from her husband who was in a hospital. She called to see him and learned from the nurse that he was not to be seen because he was under the influence of Ann Esthetic."